Gampopa's *Mahāmudrā* Manuals
The Yoga of the Innate (*lhan cig skyes sbyor*)

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A dissertation submitted in partial fulfillment of the requirements for the degree of Master of Arts in Translation, Textual Interpretation, and Philology under the supervision of Catherine Dalton, PhD.

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ABSTRACT

This thesis presents the first critical edition and annotated translation of *The Teachings of the Doctor from Dakpo: The Extraordinary Nectar of Speech* (rje dwags po lha rje’i gsung zhal rgyi bdud rtsi thun mong ma yin pa), one of the forty texts in the *Collected Sayings* (bka’ ’bum) of Gampopa (sgam po pa bsod nams rin chen, 1079-1153), alongside a short study of the text and his *Collected Sayings* as a whole. The *Extraordinary Nectar of Speech* contains sixteen short mahāmudrā instructions, including, among many other topics, Gampopa’s own presentation of the yoga of the innate (lhan cig skyes sbyor). By annotating the translation of the text with extensive quotations from other works in Gampopa’s *Collected Sayings*, his corpus is presented in his own words rather than through the interpretations of later commentators. This method also allows *The Extraordinary Nectar of Speech* to be used as a window into the complex textual relationships at play within the *Collected Sayings*, demonstrating how Gampopa’s pithy instructions exist within a complex network of information while at the same time directly pointing out just the key points. Gampopa’s *Collected Sayings* exists in two main recensions: one that stems from the first xylograph of the collection created in 1520, and the second a sole copy of a, presently undated, handwritten manuscript. While there has been much research by scholars on the xylograph, which is the de facto version of the *Collected Sayings*, little has been written about the manuscript. This study of the *Collected Sayings* delves into the manuscript, highlighting those parts that were not included in the xylograph. The observations about the complex relationship between these two recensions of the collection contributes to the scholarly discussion about collections as a genre, the status of texts within them, and of notions of authorship and the authorial act itself within Tibetan Buddhist traditions.
PART 1: TRANSLATOR'S INTRODUCTION

1.1 Introduction

This thesis presents the first annotated translation and critical edition of The Teachings of the Doctor from Dakpo: The Extraordinary Nectar of Speech (rje dwags po lha rje’i gsung zhal gyi bdud rtsi thun mong ma yin pa, hereafter The Extraordinary Nectar of Speech),¹ one of the forty texts in the Collected Sayings (bka’ ’bum) of the Kagyu Hierarch Gampopa (sgam po pa bsod nams rin chen, 1079-1153).² The text comprises sixteen mahāmudrā instructions, created before the great systematized works on mahāmudrā popular from the sixteenth century onwards.³ They thus provide a window into how mahāmudrā was transmitted in the twelfth century. Oral in origin, the instructions are brief and direct, yet together provide a complete mahāmudrā teaching, alluding at the same time to many of the topics that continue to engage scholars down to the present day.

Part 1 of this work is an introduction to the text, looking particularly at, first, its textual witnesses, and second, its presentation of the important teaching of the yoga of the innate (lhan cig skyes sbyor). It begins with a brief historical overview of both Gampopa and his Collected Sayings and a short summary of the existing academic research. It then discusses the textual witnesses. Briefly, the Collected Sayings exist in two main recensions: one starting with its first xylograph created in 1520, and the second a sole copy of a, presently undated, handwritten manuscript. While there has been much research by scholars on the xylograph—which is the de facto version of the Collected Sayings—little has been written about the manuscript. This thesis delves into the manuscript, highlighting, in particular, those

¹ For a full list of witnesses to The Extraordinary Nectar of Speech. Appendix C2, p. 289.
² For a full list of texts in the Collected Sayings and their English translations see Appendix C1, p. 285.
³ See note 71
parts that are not in the xylograph. This leads to a discussion of authorship and intertextuality, both very relevant to the annotated translation. This part concludes with an overview of the text and a discussion of one of its important topics, the *yoga of the innate*, a practice commonly associated with Gampopa by later traditional commentators, and an early presentation of it by means of the so-called the two armours (*go cha gnyis*).

Part 2 is a critical edition and annotated translation of *The Extraordinary Nectar of Speech*. The text, in common with most of the texts in the *Collected Sayings*, comprises short, seemingly independent passages—in this case sixteen *mahāmudrā* instructions—which lack obvious transitions between them. Whereas the material within *The Extraordinary Nectar of Speech* is certainly all related, a linear presentation or explanation does not flow coherently from start to finish. This can create some uncertainty in interpreting the text, and thus the translation is annotated by citing other passages from the *Collected Sayings* that give further detail on the topics it addresses. This allows Gampopa's works, as they have come down to us, to speak for themselves, that is, free from the many interpretations of later commentators. It also demonstrates the extensive intertextual relationships within the *Collected Sayings*, highlighting how phrases, sentences and passages are repeated or repackaged in different teachings, often many times, within the same collection, each giving colour for the other. What in themselves appear to be simple teachings are shown to assume a wealth of context. The collection is thus comprised of pithy instructions that exist within a complex network of information, while at the same time pointing out the key points of practice with a sense of directness and immediacy.

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4 Where a number of annotations are both lengthy and closely related to each other and focus on a topic of central importance to the text, these have been gathered together and placed separately in Part 3, Selected Extracts.
1.2 Background

1.2.1 Historical context

One of the most well-known figures in the Tibetan Buddhist tradition, Gampopa lived from 1079-1153. He was born in the region of Nyal (gnyal) in Central Tibet (dbus) to a family of medical practitioners. He himself commenced medical training aged six, completing it thirteen years later. Following the loss of his wife and two children to smallpox, in 1104, aged 25, he became a monk in the Kadampa Order (bka’ gdam pa) in lower Dakpo (dwags po). However, having simply heard the name "Milarepa" (mi la ras pa, 1040-1123), he travelled to Mangyul (mang yul) in South-Western Tibet in 1109 to study with this master—who would become his most important teacher—for thirteen months.

Returning to Central Tibet, the next decade was mostly spent in retreat until, in 1121, aged

5 Ulrike Roesler (‘Atiśa and the Bka’ Gdam Pa Masters’, in Brill’s Encyclopedia of Buddhism (Leiden: Brill, 2019), 1145) writes: “The Kadampa (bka’ gdam pa) emerged as a distinct school of Buddhism in the 11th century in Central Tibet. Their name is explained as referring to those who study the word of the Buddha (bka’) through the instructions (gdams) of the Indian teacher Atiśa Dīpamkaraśrījñāna (982-1054).” The lineage is commonly described as spreading from three students of one of Atiśa’s students, Dromtön (brom ston rgyal ba ’byung gnas, 1004-1064), the so-called “three brothers” (sku mched rnam gsum): Potowa (’po to ba rin chen gsal phyogs las rnam rgyal, 1027-1105), Puchungwa (phu chung ba gzhon nu rgyal mtshan, 1031-1106) and Chengawa (spyan snga tshul khrims ’bar, 1038-1103). Two of the three lineages to emerge from these were, from Potowa, the "textual lineage" (gzhung pa) and, from Chengawa, the "instructional lineage" (gdams ngag pa). There are, however, other lineages recorded in the histories of the school (bka’ gdam chos ’byung), such as those traced back to other important students of Atiśa: Nagtso Lotsawa (nag tsho lo tsA ba tshul khrims rgyal ba, 1011-1064), Ngok Lekpe Sherab (rngog legs pa’i shes rab, b. 10th cent.) and Gönpawa (dgon pa ba dbang phyug rgyal mtshan, 1016-1082).

The key figures that concern us here are Chengawa (see note 166) and Gönpawa (see note 206), who were the sources of most of Gampopa’s own Kadampa teachers. Sherpa argues that the existence of the instructional lineage and his association with it, distinct from the textual lineage, is one of the factors that facilitated Gampopa’s own synthesis of the teachings of the Kadampa and those of Milarepa (Trungram Gyaltrul Rinpoche Sherpa, ‘Gampopa, the Monk and the Yogi: His Life and Teachings’ (PhD, Harvard University, 2004), 88-90). Further information on the Kadampa lineages can be found in Ulrike Roesler, ‘Atiśa and the Bka’ Gdam Pa Masters’, in Brill’s Encyclopedia of Buddhism (Leiden: Brill, 2019), 1145–58 and Gianpaolo Vetturini, ‘The Bka’ Gdam Pa School of Tibetan Buddhism’ (PhD 2007 revised, SOAS University of London, 2013), 92–149.
42, he built a small temple in Dakpo where he stayed for the rest of his life. Hence, his more common name among Tibetans is Dakpo Lhaje (dwags po lha rje), the Doctor from Dakpo.

His lineage, the Dakpo Kagyu (dwags po bka' brgyud), was the source for all the major Kagyu (bka' brgyud) lineages, popularly held to be comprised of four main schools and eight sub-schools. Gampopa himself was the inheritor of two trends within Indian Buddhism: the monastic tradition of the Kadampa and the lay tradition of Milarepa and, through him, the siddhas of India. As a backdrop to all this, it is also worth noting that Gampopa lived during an exceptionally important time in Tibetan history. The return from India of the translator Rinchen Sangpo (rin chen bzang po, 959-1055) in 978 marked the beginning of the later propagation (phyi dar) of Buddhism in Tibet. The revival of monasticism was a key feature of this period, leading even to the establishment of the first Nyingma (rnying ma) monastery, Kathok (ka thog), in 1159. The Kadampa and Sakya (sa skya) schools too were established in this period. Each school needed to find its own synthesis of exoteric and esoteric Buddhist teachings and Gampopa was to become famous for his.

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8 For an introduction to this period of Tibetan history see Sam Van Schaik, Tibet: A History (New Haven: Yale University Press, 2011), 61–84.
1.2.2 Current research

The bulk of the research on the *Collected Sayings* has been done by a single scholar, Ulrich Kragh, who has produced three studies. First, his article, “The Significant Leap from Writing to Print,”\(^9\) describes how the first xylograph of the collection was created. Second, his MA thesis, “Culture and Subculture - A Study of the Mahāmudrā Teachings of Sgam Po Pa,”\(^10\) gives an overview of Gampopa's life and works, including one paragraph summaries of thirty-six of the *Collected Sayings*, focusing on Gampopa's mahāmudrā teachings and the criticism of Sakya Paṇḍita (*sa skya pan di ta kun dga’ rgyal mtshan*, 1182 - 1251). Third, Kragh's monograph, "Tibetan Yoga and Mysticism: A Textual Study of the Yogas of Nāropa and Mahāmudrā Meditation In the Medieval Tradition of Dags Po,"\(^11\) re-works his MA thesis, supplementing it with further research on Gampopa's early hagiographies and the different recensions of the *Collected Sayings*. He also significantly expanded his summaries of each text.

Trungram Gyaltrul Rinpoche Sherpa's doctoral dissertation, "Gampopa, the Monk and the Yogi: His Life and Teachings,"\(^12\) covers much the same ground, although concentrates more on Gampopa's life, drawing out some of the tensions between having both monks (the Kadampa masters), and a mendicant (Milarepa), as teachers. He also includes a full translation of one mahāmudrā text\(^13\) from the *Collected Sayings*. Two other academic studies that deal with Gampopa directly, but in a slightly broader context, are David Jackson's book

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\(^11\) Kragh, *Tibetan Yoga and Mysticism*.

\(^12\) Sherpa, ‘Gampopa, Monk and Yogi’.

\(^13\) For a full list of texts in the *Collected Sayings* and their English translations see Appendix C1, p. 285.
Enlightenment by a Single Means\textsuperscript{14} and Rolf Scheuermann's doctoral dissertation When Sūtra Meets Tantra.\textsuperscript{15} The former studies the treatment of “the single white remedy” (dkar po chig thub) in the works of Gampopa, Lama Zhang (bla ma zhang tshal pa, 1123-1193) and Sakya Pañḍita. In Gampopa's case, Jackson draws on two texts from the Collected Sayings. Scheuermann studies the origin and reception of, and later commentarial tradition on, the “Four Dharmas of Gampopa” (dwags po chos bzhi). In doing so, he translates five short passages within five different texts in the Collected Sayings. Apart from these fragments, of the forty texts in the Collected Sayings, only eleven have been subject to full translations with one of these having been translated more than once.\textsuperscript{16}

This thesis therefore adds to the limited number of Gampopa texts that have been translated in full into English. It also takes as its starting point the text itself, rather than a particular topic, and the Collected Sayings themselves, rather than the words of later commentators. This allows the translation of The Extraordinary Nectar of Speech to be explored from within the tradition, the time, and the place in which it was created. Of course, no research can be performed in a vacuum. Hence, while the translation itself attempts to draw almost exclusively on the the Collected Sayings themselves, this introduction to The Extraordinary Nectar of Speech seeks to relate this research firmly to the existing work by scholars on Gampopa.

\textsuperscript{15} Rolf Scheuermann, \textit{When Sūtra Meets Tantra – Sgam Po Pa’s Four Dharma Doctrine as an Example for His Synthesis of the Bka’ Gdams- and Mahāmudrā-Systems} (PhD, University of Vienna, 2015).
\textsuperscript{16} For a full list of texts in the Collected Sayings and their English translations see Appendix C1, p. 285. In addition, critical editions and annotated translations of Texts 4 to 8, those that fall in the division of Teachings to the Gathering (see note 26) would appear to be forthcoming (see Kragh, \textit{Tibetan Yoga and Mysticism}, 171 fn. 466.).
1.3  Textual Witnesses

1.3.1  Recensions of the Collected Sayings

The two earliest surviving examples of Gampopa's Collected Sayings are a xylograph dated 1520 (hereafter referred to as the "xylograph") and a, presently undated but perhaps earlier, handwritten golden manuscript (hereafter referred to as the "manuscript").\(^\text{17}\) The manuscript is reported to be in the private collection of Khenpo Shedup Tenzin in Kathmandu.\(^\text{18}\) A negative reproduction of it is contained in the Great Treasury of Dharma of the Drigung Kagyu ('bri gung brgyud chos mdzod chen mo)\(^\text{19}\) with some mostly superficial alterations.\(^\text{20}\) The xylograph was produced by Sonam Lhundrup (sgam po bsod nams lhun grub, 1488-1552), a descendant of Gampopa and the sixteenth abbot of Dakpo Monastery (dags lha sgam po)\(^\text{21}\). The xylograph has been subsequently reproduced six times: two derived from the 1520 xylograph and four modern versions belonging to the same recension.\(^\text{22}\)

While Kragh believes the manuscript may have been a source for the xylograph, he does not believe it was the only one. He concludes, however, that the two are closely related, albeit with quite different organisation.\(^\text{23}\) While the manuscript does include a few titled texts—the well-known Ornament of Precious Liberation (dam chos yid bzhin nor bu thar pa

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17 Kragh established the date of the xylograph by analysis of the printing colophon (Kragh, ‘Significant Leap from Writing to Print’, 373–75). The manuscript has no colophon.


19 For further details on this large collection of texts see Kragh, Tibetan Yoga and Mysticism, 196.

20 Kragh, ‘Significant Leap from Writing to Print’, 371–72. Although he refers to only part of the manuscript being in this reproduction, in his later publication (Kragh, Tibetan Yoga and Mysticism, 196–97) he notes that it does indeed contain the entire manuscript.

21 Kragh, Tibetan Yoga and Mysticism, 170.

22 Kragh, ‘Significant Leap from Writing to Print’, 370 fn. 25. Note that here Kragh refers to seven reproductions. However, in a later publication (Kragh, Tibetan Yoga and Mysticism, 176 fn. 474) he corrects this to six, stating that one is simply a reprint of another.

23 Kragh, ‘Significant Leap from Writing to Print’, 377.
rin po che’i rgyan) is an example—it mostly comprises small, independent passages that are sometimes clearly separated and sometimes not. In the xylograph, these passages are combined to create thirty-four titled texts, which were then placed in a certain order. The order implies a grouping of texts, adopting Kragh's headings, as: hagiographies (three texts), teachings to the gathering (five texts), answers to questions (four texts), miscellaneous sayings (twenty-four texts), eulogies (two texts), and treatises on the stages of the path (two texts).

The manuscript is certainly daunting in its apparent lack of organisation. However, when broken down into a few steps, the extent of Kragh's suggested re-organisation of it into the xylograph should not be exaggerated. Once the passages for inclusion in the xylograph

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24 Kragh (‘Significant Leap from Writing to Print’, 377) describes the manuscript as: "... neither a collection of clearly demarcated individual texts with separate titles and colophons, nor is it one large text divided into sections. Rather, it is an almost random mass of hundreds of small segments of writing, without clear markings of beginnings and ends of the larger textual units that in the xylograph make up whole texts." Kragh (377–84) discusses three main processes the editors went through to transform the manuscript into the xylograph, summarized as: "When the two recensions are compared, it is evident that editorial modifications were introduced into the xylograph in three main areas: (1) the making of texts, (2) the arrangement of texts, and (3) the editing of texts." While this may be true from the point of view of the xylograph alone, this thesis will highlight a further step of perhaps greater significance: the manuscript texts not included in the xylograph (see page 14).

25 There are forty texts in the 1520 xylograph, although only thirty-four originate from the manuscript either in part or in full. A new hagiography (Text 3), two eulogies (Texts 37 and 38), a second "stages of the path" text (Text 40), and two miscellaneous sayings texts (Text 14 and 36) were added into the xylograph. For a full list of texts in the Collected Sayings and their English translations see Appendix C1, p. 285.

26 It should be stressed that these groupings (together with their headings given by Kragh) do not appear in the Collected Sayings itself. Kragh (‘Significant Leap from Writing to Print’, 380) discerned eight divisions: "(1) hagiography (rnam thar), (2) teachings to the gathering (tshogs chos), (3) answers to questions (zhus lan), (4) meditation manuals concerned with the six doctrines of Nāropa (nā ro ’i chos drug gi khrid yig), (5) Mahāmudrā meditation manuals (phyag chen gyi khrid yig), (6) miscellaneous sayings (gsung thor bu), (7) Sgam po pa eulogies (bstdod pa), and (8) treatises concerned with the stages of the path (lam rim gyi bstan bcos). This structure offers the reader relative ease in locating genre-related texts with similar topics, which is certainly not the case with the haphazard arrangement of the contents in the manuscript." Sherpa (‘Gampopa, Monk and Yogi’, 97) takes a different view, writing that: "... such efforts are ill-advised inasmuch as the material in his [that is, Gampopa] work is so interwoven that no text can be understood as dealing with a single subject.” The contents are indeed highly interconnected, as will be evident throughout this thesis, in which case division headings that indicate doctrinal content can be misleading. However, division headings that merely indicate form are useful and would appear uncontroversial. Therefore, in this thesis, divisions (1), (2), (3), (7) and (8) have been retained, with (4), (5) and (6), together containing Texts 13 to 36, almost half of the Collected Sayings, being grouped under the heading "Miscellaneous."
had been selected, 1,190 manuscript pages (out of a total of 1,697) had to be converted from the manuscript layout to the xylograph layout. At the same time, 226 new pages were introduced.27 Looking first at the sixteen texts not in the "miscellaneous sayings" division of the xylograph, twelve are present in manuscript.28 Of these, ten comprise contiguous passages in the manuscript. In these cases, these passages have simply been given an end point, which is some cases are also clearly present in the manuscript, and then had a title attached.29 The other two, Texts 10 and 12, have each had only one passage added to them.30 In other words, the main texts, those in the Collected Sayings most commonly referenced by later scholars, are the same in both the manuscript and the xylograph.31 The xylograph has, of course, taken the additional step of grouping them together.

The situation is slightly different for the texts in the "miscellaneous sayings" division where it is not obvious that either the manuscript or the xylograph has a more straightforward organisation that the other. Of the twenty-four texts in the xylograph, all but two comprise

27 The manuscript pages selected for the xylograph are listed in Appendix C3, Table 1 (see p. 290). Table 2 of the same appendix shows how these pages were combined in the xylograph. (Note that a page is counted if a passage is present either in whole or in part on that page. Therefore, the total page count will be slightly exaggerated.) These tables are based on, and adapted from, the footnotes in Kragh, Tibetan Yoga and Mysticism, 205–667.

28 See Appendix C3, Table 2 (see p. 290). The four not present are Texts 3, 37, 38 and 40 (see note 25).

29 For example, within this group, Text 6 in the xylograph also has a clear start and finish in the manuscript. The start is marked by a deliberate space. The end is marked by a colophon.

30 In the case of Text 10, the Answers to the Questions of Dus gsum mkhyen pa, the added passage serves the important function of giving the text its title, as the remainder of the text, the contiguous passages in the manuscript, do not appear to be explicitly related to Dus gsum mkhyen pa (Kragh, Tibetan Yoga and Mysticism, 92). In the case of Text 12, the Answers to the Questions of Rnal 'byor Chos 'byung, the added passage is a short lineage list (Kragh, 341–44).

31 This may be of some significance when considering the impact the production of the xylograph had. Sernesi (Marta Sernesi, ‘Reprinting the Buddhist Classics: On the Production and Circulation of Blockprints’, ed. Orna Almogi, Tibetan Manuscript and Xylograph Traditions: The Written Word and Its Media within the Tibetan Culture Sphere, Indian and Tibetan Studies, 4 (2016): 295 fn.62) casts doubt on the common assertion that the xylograph naturally made Gampopa's work more popular. Sernesi notes, based on Kragh (‘Significant Leap from Writing to Print’, 399), that Gampopa's work was not widely cited other than by Dakpo Tashi Namgyal (dwags po bkra shis rnam rgyal, 1513-1587), who, being an abbot of Daklha Gampo (Dwags tha sgam po) would likely have become familiar with the founder's works with or without a xylograph. For further information on Dakpo Tashi Namgyal see Dakpo Tashi Namgyal, Moonbeams of Mahāmudrā, trans. Elizabeth Callahan (Boulder, Colorado: Snow Lion, 2019), XXXVIII–XLI.
passages that are also in the manuscript. Of these texts, twelve are comprised of contiguous passages in the manuscript. A further five are simply two sets of passages placed together. In only two cases, Texts 20 and 32, can we observe a significant intervention. More important than their arrangement within the manuscript or the xylograph, however, is the internal structure of these texts—a feature that is actually shared with most of the texts throughout the Collected Sayings—whereby, regardless of any organising principle that is perhaps now lost forever, even when turned into synthetic texts, they retain their quality of consisting of short independent passages. However these passages might have been gathered together, whether by simply arranging them one after another as in the case of the manuscript, or by superimposing a title upon them as in the case of the xylograph, the passages themselves remain independent, with no apparent transitions between them, nor a coherent narrative thread linking the passages together.

1.3.2 Gampopa’s Texts

Although evident from the above analysis, it must be stressed that the xylograph is not simply a reformulation of the manuscript, as not all the passages in the manuscript were included in the xylograph. Four categories of texts of which Gampopa is considered the author can be distinguished: texts that are in both the manuscript and the xylograph; texts that are in the xylograph but not in the manuscript; texts in the manuscript but not in the xylograph but not in the manuscript; texts in the manuscript but not in the

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32 The two not present are Texts 14 and 36 (see note 25).
33 Text 20 and Text 32 comprise, respectively, six and nine independent passages in the manuscript. See Appendix C3, Table 2 (see page 292).
34 The reader might like, in addition to The Extraordinary Nectar of Speech presented in this thesis, to see the independent passage like structure of the texts in the Collected Sayings as demonstrated in two other of its texts that are available in English translation: Text 8 (in Ringu Tulku, Confusion Arises as Wisdom: Gampopa’s Heart Advice on the Path of Mahamudra (Boston: Shambhala, 2012), 203–34) and Text 26 (in Sherpa, ‘Gampopa, Monk and Yogi’, 194–293).
xylograph; and texts that are not found in either. In discussing the 1520 xylograph, Kragh has naturally concentrated on the first two categories.

However, the third category, texts in the manuscript not selected for the 1520 xylograph, accounts for a not inconsiderable 507 pages out of the total of 1,697 pages (30%) across the four volumes of the manuscript. The majority of texts omitted from the xylograph are all in volumes three (Ga) and four (Nga) of the manuscript.35 This was, in fact, the most significant editorial decision in the formation of the 1520 xylograph, which then went onto be the model for all future versions of Gampopa's *Collected Sayings*.36 That is, texts not in the 1520 xylograph ceased circulating within the *Collected Sayings* and this has continued for 500 years down to the current day.37 A survey of the pages that are in the manuscript but not the xylograph is provided in the appendices,38 but, in brief, almost seventy-five percent are accounted for by: four texts attributed to Layagpa (*la yag pa byang chub dngos grub*, 12th century) and Yeshe Dorje (*ye shes rdo rje*, 1161-1211);39 an anonymous hagiography of Gampopa; a treasure (*gter ma*) together with its history;40 and what could be described as a duplicate text already included in the xylograph. The remainder are several shorter texts on *mahāmudrā* and the six Dharmas of Nāropa (*nā ro chos drug*).41 These latter texts are similar in many respects to others found in the *Collected Sayings* and it is unclear, at this stage, why they might have been excluded from the xylograph. Although there is no strong indication in

35 Appendix C3, Table 1 (see p. 290). A summary of these texts and their contents is provided in Appendix C4 (p. 299).
36 For a discussion of the editorial decisions made when creating the xylograph, see note 24.
37 A study of how these texts may have circulated separately to the *Collected Sayings* could be an interesting topic of future research. Sernesi (Marta Sernesi, ‘The Collected Sayings of the Master: On Authorship, Author-Function, and Authority’, *Journal of the International Association of Buddhist Studies* 36/37 (2014 2013): 486 fn. 51) provides an example of one such text: *lus med mkha’ gro zhes bya ba’i sgrub thabs* (see page 303).
38 See Appendix C4, p. 299.
39 For Layagpa see note 1601. For Yeshe Dorje see note 1604.
40 See note 69.
41 For the six Dharmas of Nāropa see note 310.
their colophons—and especially when these colophons are compared to the equally terse colophons in texts that are in the xylograph—the presumption is that the creator of the xylograph had some reason for not considering them to be sayings of Gampopa.42

Finally, mention should be made of the fourth category of texts for which Gampopa is considered the author, which is that small number of texts that are found neither in the xylograph nor in the manuscript. One source for these is the same collection in which the manuscript is included, that of the Great Treasury of Dharma of the Drigung Kagyu.43 Two texts included there are: The hearing transmission of the incomparable precious one of Dakpo (mnyam med dwags po rin po che’i snyan brgyud)44 and A memory aid to the root pith instruction of the Dakpo tradition of the hearing transmission of Cakrasaṃvara (bde mchog snyan brgyud dwags po lugs kyi man ngag rtsa ba brjed byang ma).45 The latter text is also included in The Treasury of Precious Instructions (gdams ngag mdzod).46 Also in the Treasury of Precious Instructions there is a text titled The single sufficient path of Gampopa’s mahāmudrā (rje rgam po pa'i phyag rgya chen po lam gcig chod).47 It is likely that the number of texts belonging to this category may increase as the collections of each lineage are researched.48

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42 For further details on these manuscript colophons see Appendix C4, nos. 4, 7, 8 and 9 (see p. 302-309).
43 For information on this collection, see note 19.
46 dpal ’khor lo bde mchog snyan brgyud dwags po lugs kyi man ngag gi rtsa ba brjed byang ma in DN Vol. 8: 147 - 164.
48 For example, Sherpa (‘Gampopa, Monk and Yogi’, 43) refers to a collection of Gampopa's medical works listed in a compilation made by Lama Kyabs (bla ma skyabs, dates unknown) in bod kyi mkhas pa rim byon gyi gso rig gsung 'bum dkar chag ma tig phreng ba. TBRC W19835. Vol 1: 134. Lan kru'u: Kan su'u mi rigs dpe skrun khang, 1997.
Clear from this is that the creation of Gampopa’s *Collected Sayings* has been subject to a number of significant editorial decisions, especially regarding which texts to include and which ones to exclude, and this process continues down to the present day.\(^{49}\) *Collected Sayings* are artificial constructs, assembled by a community after, perhaps long after, an individual’s death.\(^{50}\) Teachings, maybe multiple versions of them, may be given in specific contexts and recorded, or memorized, perhaps multiple times.\(^{51}\) These extracts have their own lives before being subsumed through an editorial process into a collection.\(^{52}\) Whereas once this might have been a source of frustration for scholars trying to assemble a definitive list of texts written by the hand of a certain historical figure at a particular point in time, there is now an increasing awareness of the false assumptions on which such an endeavour is based. In particular, notions of what it is to be considered an author have shifted from the idea of a solitary, creative individual seeing the whole process through to its conclusion, towards textual production as a communal effort involving many different actors, with the initial performance often being oral rather than written.\(^{53}\) The whole notion of a single,

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\(^{50}\) Sernesi, ‘Collected Sayings of the Master’, 474.

\(^{51}\) Sernesi, 476.

\(^{52}\) See note 125 for another description of such a process in the creation of *The Collected Works of Atiśa*.

\(^{53}\) José Ignacio Cabezón, ‘Authorship and Literary Production in Classical Buddhist Tibet’, in *Changing Minds. Contributions to the Study of Buddhism and Tibet in Honor of Jeffrey Hopkins* (Ithaca, N.Y: Snow Lion, 2001), 237. Cabezón provides a number of illustrations of this principle (239–47), noting an interesting recent case (244) of notes being taken of an oral teaching that were first partly edited by the speaker and then much later edited again by a student who also added further material he had heard from the speaker and material from other sources. He concludes: "Thus, the practice of literary composition as a collective activity continues to the present day.” A faint reflection of this can be seen in various colophons within the *Collected Sayings*. For example, in *The Extraordinary Nectar of Speech* itself, the manuscript colophon at the end of the Section 16 suggests a similar process (see page 21). Similarly, the xylograph colophon to the first section of Text 20 (Wa, 1-20-3a) reads: “The mahāmudrā Thunderbolt together with [its] knots for reckoning,* a pith instruction of the Precious Gampopa, [recorded] in the manuscript of Dakpo Gomchung, was given to Lobpön Tölungpa.”**(/phyag rgya chen po thog babs rtsis gyi rgya mdud dang bcas pa/ rin po che sgam po pa'i man ngag dwags po***
original author therefore fades as multiple actors performing multiple roles—speaker, listener, questioner, recorder, reviser, editor and so on—become involved. In such cases, applying an author’s name to a text can become simply a way of classifying it, telling us something of its status.\textsuperscript{54} And what is the case with individual texts is compounded when we consider the creation of collections.

1.3.3 Authorship

In addition, regardless of who became known as the author, the authorial act itself carries particular connotations for Tibetan scholars. For example, José Cabezón, in his study of colophons, notes the relative infrequency of the verb "to write" as a description of the author's task, and when used the term is usually restricted to the work of the scribes.\textsuperscript{55} As for the work of the author, he states: "… the authorial task consists of bringing other texts together … identity as an author lies more in one’s ability to manipulate blocks of content-related elements rather than in any chirographic act as such."\textsuperscript{56} One author borrowing from another without attribution was the rule rather than the exception, it being considered unnecessary to re-word what had been stated before by a revered master.\textsuperscript{57}

\hspace{1cm} \textit{sgom chung gi phyag dpe/ slob dpon stod lungs pa la gdam pa'o/). In the manuscript, the colophon adds: "… who gave it to me" (\textit{des bdag la gnang ba'o}).

* For "knots for reckoning" (\textit{rtsis gyi rgya mdud dang bcas pa}) see Kragh, \textit{Tibetan Yoga and Mysticism}, 459.

** For Dakpo Gomchung and Lobpön Tölungpa see note 1518.

\textsuperscript{54} Sernesi, ‘Collected Sayings of the Master’, 490.

\textsuperscript{55} Cabezón, ‘Authorship and Literary Production’, 241. Regarding terms that are used to, he writes: "Instead, to refer to the action of authors, the textual sources either use no verb at all … or … they use verbs like "do" or "make" (in its honorific, \textit{mdzad pa}), or other verbs like "initiate," "undertake" or "compose" (\textit{rtsom pa}); "establish," "set down" or "fix in place" (\textit{god pa}); "begin," "compile" or "conjoin," (\textit{shyor ba}), and this is significant."

\textsuperscript{56} Cabezón, 242.

\textsuperscript{57} Cabezón, 251.
Marta Sernesi describes such a process employing the terms *microforms* and *macroforms*:

... *microform* indicates textual units which are found in multiple attestations and shifting relationships with other units; they are composed into a variety of superimposed literary units called *macroforms*, which thus are in a fluid relationship with each other, as long as they share common *microforms*.\(^{58}\)

The performance of this is demonstrated very clearly in the text presented in this thesis. One particular feature of the *Collected Sayings* is the high incidence of repeated passages. Here, we can consider these passages to be *microforms*. The texts can be considered *macroforms*. One *microform* (a passage) can exist any number of times in different *macroforms* (texts), and indeed more than once in the same *macroform*. Thus, it is not simply similar themes being repeated throughout the *Collected Sayings*, but the same words, phrases, and sentences. This process is presented here in detail for *The Extraordinary Nectar of Speech*.\(^{59}\)

Of course, this process does not simply operate just within a collection. As we have seen, authors were not those who simply recycled their own content, but rather those who recycled the content of others. Thus, the same phrases, expressions, and examples can persist throughout centuries. For a lineage concerned with accurately passing down its teachings, this feature of Buddhist writing is a great asset. Therefore, in the same way that we can find parallel passages within a collection, we can find them across collections also.\(^{60}\) A tantalising example of this is also presented in this thesis.

\(^{58}\) Sernesi, ‘Collected Sayings of the Master’, 463–64. The terms "microforms" and "macroforms" come from the work of Hebraist Peter Schäfer.

\(^{59}\) See Part 2: Annotated translation & critical edition. The translation provides examples of where the same passages appear elsewhere in the *Collected Sayings*. Such passages are termed "Parallel Passages."

\(^{60}\) Note that this is distinct from finding the same text, albeit perhaps in different recensions, in different collections. For example, two sections in Text 10, the *Answers to the Questions of Dus gsum mkhyen pa*, can be found in the collected works of *Dus gsum mkhyen pa* (Peter H. Kersten, ‘Biographies of the First Karma-Pa
1.4 The text

1.4.1 Structure

We have noted that the texts in the Collected Sayings mainly comprise compilations of short, seemingly independent passages (hereafter referred to as "sections") with no apparent transitions between them. The Extraordinary Nectar of Speech, with its sixteen such sections, is no exception to this rule. Whereas the material within it is related, a linear presentation or explanation does not flow coherently from start to finish. Rather than thinking of it as one text, it might be best considered a mini-collection of related material. As for the sections themselves: some have a beginning, middle, and end—Section 13 is a good example that will be explored later; some are more like simple lists, such as Section 14 and Section 16; and some, like Section 9, seem themselves to be collections of subject matter where again the relationship between the various topics is not unambiguous. However, they all, in some way, complement each other, layering teaching upon teaching as the sections circle around similar material. And, importantly, any one section—and often even just one sentence—could form the basis of a practice session. It is perhaps this latter point that is most important to keep in mind. Rather than trying to impose an organisation on the sections and text, we can simply appreciate each one for what it is.

In addition, the number of sections in The Extraordinary Nectar of Speech cannot be stated absolutely. In the xylograph: eleven sections start with a deliberate blank space and homage;⁶¹ four have the space but no homage, starting instead with some variant of "The

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⁶¹ The blank space is usually short, perhaps enough to write only four or five Tibetan syllables in dbu can script. Where the space is towards the end of a line, this may result in a line break. Tibetan folios usually contain almost continuous text with little by way of breaks, and so the short breaks in this text between passages is not unusual. What is of note, rather, is how these breaks differ between the xylograph and manuscript and how this may alter how the text is read.
precious one said …" (rin po che'i zhal nas); and one section (Section 4) starts simply after the space. Turning to the manuscript, which is untitled: only seven sections start with a homage; 62 only one has a space but no homage, starting instead with some variant of "The precious one said …"; 63 and, Section 4 does not even have the preceding space. Thus four of the sixteen sections that are set off in the xylograph have no obvious section break marker in the manuscript. 64 Therefore, it would certainly be possible to posit less than sixteen sections. 65 This is a complex matter which perhaps cannot be resolved simply by looking at the form of these recensions; some answers might be provided by the contents, which we will look at in the next section. It does, however, suggest one other way in which the manuscript was altered to create the xylograph, albeit again this change is more one of style rather than substance. That is, the preservation of the words themselves, and emphasising them as indeed being the words of the "Precious One," Gampopa, and being worthy of homage, merited repetition, and clarification. Preserving the words as recorded and passed down was perhaps more important than re-casting them into fully-formed religious texts.

The composite nature of the texts such as this in the Collected Sayings has implications for interpreting the colophons and dating the texts (and, indeed, the sections within them).

62 Sections 2, 11, 12 and 16 have a homage in the xylograph but not one in the manuscript. Of these, in the manuscript, only Section 11 has even a space in the manuscript text to indicate a possible new section.

63 Sections 3, 5, 6 and 8 start with a space and with some variant of "The precious one said …" in the xylograph, but this is matched only by Section 6 in the manuscript. In the manuscript, sections 3 and 5 have no space but do start with "The precious one said …," and Section 8 has no "The precious one said …" but does have a space.

64 These are sections 2, 4, 12 and 16; that is, there is nothing to indicate in the manuscript that these "sections" are not simply continuations of the previous section.

65 The same process could be applied to the text as a whole: in the manuscript, its start is simply marked by ithi—which Kragh (Tibetan Yoga and Mysticism, 336) suggests may be a symbol of secrecy—within two spaces. Although in the manuscript there is a colophon at the end of the text, or at the end of Section 16 (see note 68), it is not followed by any break marker (such as ithi, a space, a homage or some variant of "The precious one said …") before proceeding onto what would become Text 24 (Ya); see Appendix C3, Table 1, Refs. 57 and 58 (see page 294).
Colophons can be a rich source of information about a text.\textsuperscript{66} Sadly, the colophons in the *Collected Sayings*, if there is one at all, tend to be very terse and lacking in dates. Also, in the same way that it can be difficult to be certain about where one section in a text starts and ends, it is sometimes unclear if a colophon covers just one section, a number of sections, or the whole text up to that point.\textsuperscript{67} However, the colophons do often confirm the oral origin of a teaching, demonstrate the range of individuals involved, and, as one would expect, emphasize the link to Gampopa and his early students. The colophon for *The Extraordinary Nectar of Speech* in the xylograph reads simply: "By this, may vast benefit for the teachings and sentient beings arise! May its glorious auspiciousness bring happiness to the world!"

This is in place of the colophon in the manuscript that follows the final section:

[This was] the instruction on the birthless Mahāmudrā by the venerable meditator from Dag po of the *Rnyi clan (rje btsun *[r]*nyi sgom). For the sake of overcoming birth and death along with samsāra, I have written down the bla ma's sayings and my own meditative experiences.\textsuperscript{68}

It is unclear if this colophon relates to just Section 16 or to all of *The Extraordinary Nectar of Speech*. It does, however, describe an oral teaching given by Gampopa (rje btsun *[r]*nyi sgom) written down later by someone else. No year is mentioned.

Thus, we must also note one implication of all *The Extraordinary Nectar of Speech*'s surviving witnesses being part of collections: the issue of, in the absence of an explicit

\textsuperscript{66} Cabezón (‘Authorship and Literary Production’, 252–54) lists over fifty elements that might theoretically be present in a colophon.

\textsuperscript{67} For example, see Kragh, *Tibetan Yoga and Mysticism*, 379. Note also that some colophons in the xylograph cover more than one text, suggesting perhaps its gradual creation. For example, there is a printing colophon, at the end of Text 14, that covers Texts 1 to 14 (Kragh, 364–65). A standard printing colophon, used by at least four different scribes, is added to seventeen of the remaining texts (Kragh, 375–76). In light of the fact that not all the manuscript was included in the xylograph, it is interesting to note, in the former of these two colophons, the phrase: ”There are no flaws in this [corpus] by having removed (phri ba) or suppressed (mnan pa) [text passages]..." The statement does suggest a thoughtful and careful act.

colophon, dating the text itself. Although Gampopa arrived in Dakpo in 1121, the oldest dateable extant versions of the texts he is said to have written while there are prints taken from woodblocks created in 1520, almost exactly 400 years later. Although the date of the earliest *Collected Sayings* woodblock is known, this is of limited help in dating the texts contained within it, only providing a *terminus ante quem*. Likewise, accurately dating one text can give us a *terminus post quem* for that collection, but again, in itself, tells us little about the dating of another text.\(^69\) It might be hoped that each text does indeed date to the time of Gampopa himself, and has remained unchanged since then, and perhaps this might be shown—but this cannot be assumed. It is more likely that each text has its own history, came into being in its own way, was adapted in its own way, and was included in the *Collected Sayings* for its own reasons. As we shall see, however, there is one thing that does point to *The Extraordinary Nectar of Speech* being indeed a twelfth-century text—it's content.

### 1.4.2 Content

As previously noted, *The Extraordinary Nectar of Speech*, in common with most of those in the *Collected Sayings*, is a compilation of independent passages concerning related material. A thorough description of *mahāmudrā*\(^70\) does emerge from it, although not in the style of the systematized works of later authors.\(^71\) However, each section does complement

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\(^69\) Current academic research, advanced by Kragh (Kragh, ‘Significant Leap from Writing to Print’, 371–72), puts the *terminus post quem* for the manuscript in the early fourteenth century based on the presence in it of *gter ma* revealed by Dung Tso Repa (*dung tsho ras pa*, died c. 1329). Note that this *gter ma* is one example of a text in the manuscript but not in the xylograph (see page 14). This *gter ma*, and other such manuscript texts and their contents, are set out in Appendix C4 (see page 299).

\(^70\) For the various usages of this multivalent term see Roger Jackson, ‘Mahāmudrā: Natural Mind in Indian and Tibetan Buddhism: Mahāmudrā’, *Religion Compass* 5, no. 7 (July 2011): 287–90.

\(^71\) Such works would include Dakpo Tashi Namgyal's *phyag chen zla ba'i ozer* (*Moonbeams of Mahāmudrā*, see note 31) and the Ninth Karmapa Wangchuk Dorje's (*dbang phyug rdo rje*, 1556-1601/03) *ma rig mun sel* (*Dispelling the Darkness of Ignorance*), both available in English translation in Namgyal, *Moonbeams of Mahāmudrā*. 
The Ordinary Mind: Section contents

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Perhaps preserving what was recorded—that is, the words of the masters—took priority over developing fully-formed religious texts. Hence, it is difficult, and perhaps even wrong, to force some sort of organisation on the sections and the text. Instead, therefore, having listed the general subject matter of each section in the box above, here we will simply introduce the text's main themes.

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Summaries of the contents of each section can be found in Kragh, *Tibetan Yoga and Mysticism*, 396–414. A critical edition and English translation is provided in Part 2 of this thesis.
A particular topic of *The Extraordinary Nectar of Speech* is the yoga of the innate (*lhan cig skyes sbyor*), which is introduced in Section 1 and unpacked in many of those following. The texts start, in common with many Buddhist teachings and texts on practice, with some preliminary contemplations. Thus, it states in Section 1 that the foundation of all practice is contemplating on death and impermanence. It is noticeable that many of the *mahāmudrā* instructions throughout *The Extraordinary Nectar of Speech* are framed within teachings common to all levels of the Mahāyāna, becoming more prevalent from Section 14 onwards as the text draws to a close. Note, however, that this should be expected in any Mahāyāna teaching and so should not necessarily be viewed as significant in the debate as to whether Gampopa taught two separate paths of *sūtra mahāmudrā* and *tantra mahāmudrā*. Rather, it

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73 For the translation of the term *lhan cig skyes sbyor* see note 80. The yoga of the innate, drawing on passages from the complete *Collected Sayings*, is discussed in further detail in the following section (see page 36).

74 For example, Section 15 ends with four teachings that the student, regardless of the level of his realization of *mahāmudrā*, must always keep in mind:

First, remember love, compassion, joy, and equanimity and remember death, impermanence, cause and effect, and the sufferings of *saṃsāra*. Second, meditate upon yourself as the deity, invite the *jñānasattva* and give offerings and praise to the buddhas and bodhisattvas. Third, in every activity, practice guru yoga and rest with the mind unaltered. Fourth, occasionally, make a dedication and an aspiration prayer. (See page 132.)

75 The term *sūtra mahāmudrā* (*mdo'i phyag chen*) itself is not found in the *Collected Sayings*. Nevertheless, the debate as to whether Gampopa taught *sūtra mahāmudrā* (that is, without the need of *abhiṣeka* and practices such as *candañī*) and *tantra mahāmudrā* has been much discussed in scholarship and will not be repeated here. That he taught both was set out by Gö Lotsawa (’gos lo tsā ba, 1392-1481), author of the *Blue Annals* (*Deb ther ngon po*), who wrote:

The exalted Milarepa did not separate the path of method and mahāmudrā [see note 310]. However, [Gampopa only] gave instructions on the path of method to those who were suitable recipients for the Mantra [path]. He gave instructions on mahāmudrā to those who were suitable recipients for the Pāramitā [approach] without bestowing abhiṣekas. He composed stages of instruction (*khrid rim*) on what is called "connate union" (*lhan cig skyes sbyor*). That is known as the dharma of realization of Dakpo [Gampopa]. Although the scriptures discuss many qualifications for gurus and students, [Gampopa] said that students don't need many: devotion alone is enough. He produced the realisation of mahāmudrā without delay even in some who were dull-witted, impoverished, or evildoers.
is a constant reminder that mahāmudrā too includes ethical behaviour. Although there are references to tantra throughout *The Extraordinary Nectar of Speech*, the text is a collection of mahāmudrā instructions that are silent on the underlying theory or specific preceding practices, if any.

Early mention is also made of the need for a teacher if one wishes to practice these instructions. Thus, Section 1 states the importance of relying upon, and having confidence and faith in, a realized master. It is Section 9, however, that provides a detailed discussion of the qualities of an authentic teacher, presented in lists of six, four and two. The need for a realized teacher is a recurring theme throughout the text. As the final sentence of Section 1 puts it: "According to secret mantra, if a worthy student meets a realized master and practices..."
correctly he will reach awakening in one lifetime.” In addition to having a realized master, however, the efforts of the student are also emphasized, one example being at the end of Section 8:

A faithful, unwavering person who
Makes perseverance in practice paramount
Has awakening in the palm of his hand.  

Section 1 introduces the yoga of the innate (discussed in detail below), setting out, first, the nature of mind and the nature of appearances. Using an explanation and examples repeated many times in the Collected Sayings, the text states:

In the context of mahāmudrā, the innate nature of mind (sems nyid lhan cig skyes pa) is the dharmakāya and innate appearance (snang ba lhan cig skyes pa) is the luminosity (’od) of the dharmakāya. That is to say, the inner perceiving mind (nang ’dzin pa’i sems) is the dharmakāya and the outer perceived objects (phyi gzung ba’i yul) are its luminosity. Like the sun and its rays or sandalwood and its aroma, they are not separate.

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77 See page 63. gsang sngags nas bla ma rtogs ldan dang / slob ma snod ldan phrad nas sgrub pa tshul bzhi byas na/ tshe gcig lus gcig gis sngas rgyas par bshad pa yin no gsung / (See page 141.) The qualities of a worthy student are also detailed in Section 9, see page 99.

78 See page 96. dad ldan g.yo med gang zag gis/ sgrub la nan tan gtsor byas na/ de yi lag na byang chub ‘dug (See page 164.)

79 See page 36.

80 See page 57. phyag rgya chen po’i dbang du byas na/ rang gi sems nyid lhan cig skyes pa chos sku/ snang ba lhan cig skyes pa chos sku’i ’od yin la/ de yang nang ’dzin pa’i sems de chos kyi sku’o/ phyi gzung ba’i yul de’i ’od yin te/ dper na nyi ma dang nyi ma’i ’od lta bu’am/ tsan dan dang tsan dan gyi dri lta bu ste/tha dad med pa cig yin/ (See page 137.)

The term lhan cig skyes pa (sahaja), literally “born (skyes pa) together (lhan cig),” signifying our fundamental nature (gnyug ma), is translated as "innate" throughout this thesis. Hence, there is, for example, "the innate nature of mind" (sems nyid lhan cig skyes pa), “innate appearance” (snang ba lhan cig skyes pa) and “innate wisdom” (lhan cig skyes pa’i ye shes). Some other common translations of this term, which will be seen when other scholars and translators are cited, include "co-emergence," "simultaneously-arisen," and "connate." The term lhan cig skyes sbyor (sahajayoga), signifying the actual practice (sbyor ba) described in The Extraordinary Nectar of Speech, is translated as "the yoga of the innate." Other translations sometimes seen for lhan cig skyes sbyor are "Co-emergent Union" and "Connate Union." However, while "union" is one translation for the Tibetan sbyor ba, itself a translation for the Sanskrit yoga, the use of "yoga," now a common adopted English
This inseparability of the nature of mind and appearances is the very basis of mahāmudrā. How to have certainty about this, and how to practice it, are presented in the remainder of the text. Section 2, for example, discusses the nature of mind, referred to here as the "ordinary mind" (tha mal gyi shes pa). Section 1 presents a threefold description, utilized again in Section 13, of the mind:

Moreover, there is the threefold [explanation of] "The nature of mind (sems kyi rang bzhin), the essence of mind (sems kyi ngo bo) and the characteristic of mind (mind sems kyi mtshan nyid)." The "nature of mind" is naturally pure. It is unconditioned and pervades all the phenomena of saṃsāra and nirvāṇa. The "essence of mind" is reflexive awareness (rang rig) that is free of arising and ceasing. The "characteristic of mind" is to appear as various forms out of habitual tendencies. … [The mind] appears with various characteristics [but] its essence is unaltered, intrinsically clear, and lucid. It is just this.

This being so—the inseparability of the nature of mind and its appearances, or the inseparability of the mind's nature, essence, and characteristic—conceptual thoughts become...
not only usable on the path, but indispensable. Section 3 places how the practice is to be done— with its emphasis on remaining unaltered—within the common triad of view, meditation, and conduct:

It is said, "Innate wisdom (lhan cig skyes pa'i yeshe) is this now present ordinary mind that has always existed." The way to recognize innate wisdom is, having relied on the instructions of an authentic master, to leave that ordinary mind unaltered. Leave it untainted. Leave it just as it is and natural. If you leave it like this, you will realize the nature of your mind is non-arising. You will realize it is non-ceasing. You will realize it is non-abiding. You will realize it is not a thing. Through this perfect realization, you will realize that [everything] you see or hear is also just like that. This is called the "view." Remaining, always, with such an undistracted, unaltered mind is called "meditation." In this way, see that the non-arising nature of mind and [everything] seen...

83 As described in Section 6:

Those who have suppressed conceptual thoughts and meditate without them will get nowhere. So, on the contrary, intentionally take conceptual thoughts as the path. See that it would not be alright for you to be without them. You need them. Consider them as pleasing and kind. Because the root of conceptual thoughts is the mind, those thoughts are the very essence of realization. Since it is like that, the Lama said, "Thoughts are the dharmakāya."

If you do not see the essence [of mind], call upon emptiness for help. If you do see the essence [of mind], [everything] appears naturally as non-arising. When there is no accepting or rejecting of your conceptual thoughts, they self-liberate. For as long as you have this support, your body of completely ripened karma, transitory conceptual thoughts will come. Transitory grasping to pleasant, unpleasant, and so on will arise. [But] they cannot cause harm as they immediately arise as luminosity. Your conceptual thoughts will go, like [light] being cut off by light. Even though words are uttered they all become the same. Internally, having certainty is very important. If he has genuine certainty, a meditator will know how to rest unaltered. (See page 81.)
and heard are indivisible, like the ocean and its waves. To act [in accordance with] cause and effect is the called the "conduct."\footnote{See page 68.}

In its early sections, the text repeatedly contrasts this mahāmudrā approach with other forms of practice. Section 3 draws the overall distinction between the vehicle of perfections (pha rol tu phyin pa'i theg pa) and the fruitional vehicle of secret mantra (gsang sngags 'bras bu'i theg pa), with the former being mental engagement with a general idea (don spyi) and the latter being engagement with actual reality (don dngos).\footnote{Section 3 states: Furthermore, there can be mental engagement with the general idea of something and mental engagement with reality itself. [Regarding the former,] the [view of] Madhyamikas is, on the conventional level, to refute the four extremes of existence, non-existence, both existence and non-existence, and neither existence nor non-existence. Then, they accept the ultimate as free from elaboration, that is, free from all assertions. Those who practice the pāramitās assert that, on the conventional level, form and emptiness, emptiness and form are indivisible and that, on the ultimate level, phenomena are not [even] observed. Mental engagement with reality itself is [only for] a follower of secret mantra. (See page 70.)}

84 See page 68. Ihan cig skyes pa'i ye shes ni/ da ltar gyi tha mal gyi shes pa ye nas yod pa 'di nyid yin gsung / de ngo shes par byed pa'i thabs la/ bla ma dam pa'i gdamgs ngag cig la brten nas/ tha mal gyi shes pa 'di nyid ma bcos par gzhag /ma bslad par gzhag /rang sor rang dgar gzhag /de ltar bzhag pas rang gi smsn nyid skye ba med par rtogs/ 'gag pa med par rtogs/ gnas pa med par rtogs/ dngos po med par rtogs/ yang daq par rtogs pa/ snang graqs 'di yang de dang 'dra bar rtogs pa lta ba yin gsung / de ltar blo ma bcos par yengs pa med pa la/ das thams cad du gnas pa sgom pa yin gsung / de ltar smsn nyid skye ba med pa dang / snang graqs 'di gnyis chu dang chu'i rlabs lta bar gnyis med du byas te/ las 'bras la spyod pa 'di spyod pa yin gsung / (See page 144.)

Section 13, supported by Section 14, describes three features of the meditation:

[If you were to ask], "How do you meditate [on] that?" then, on a comfortable seat, adopt the six-fold [sic] posture of Vairochana, such as sitting cross-legged. [Then], visualize the lama at the centre of your heart and generate bodhicitta thinking, "I meditate upon mahāmudrā for the sake of all sentient beings." Following that, be resolute thinking, "All the phenomena of saṃsāra and nirvāṇa are my mind. The mind is unborn." Rest quietly without any judgement.

The three—[being] fresh (so ma), unaltered (ma bcos pa), relaxed (lhug pa)—are complete resting (tsen gyis bzhag). Rest like that, free of reference points and relaxed. The nature of mind is clear and unobstructed—meditate, relaxed and free, within that clear and lucid state. Highest ease (glod pa) [brings] highest meditation. Middling ease [brings] middling meditation. Lowest ease [brings] lowest meditation. It is said, "Without it, [meditation] is not possible." (See page 121.)

de ji ltar bsgom na/ gdan bde ba la skyi klung bea’ ba la sogs pa rnam par snang mdzad kyi chos drag dang ldan par byas/ rang gi snying gi dkyil du bla ma bsam/ smsn can thams cad kyi don du phyag rgya chen po bsgom snyam du smsn bskyed/ de'i rjes la snang srid kyi chos thams cad rang gi smsn yin/ smsn skye ba med pa yin snyam du thag bcad de/ rtsis gdab med pa rang gi ngang la lhan gyis bzhag/ so ma ma bcos lhug pa gsum la tsen gyis bzhag /de ltar dmigs gtad dang bral zhih lhug par bzhag pas ni shes pa'i ngo bo la gsal la go ma 'gag pas sal le sing nge ba de'i ngang la lhod glod cing bsgom/ glod pa rab la sgom pa rab/ glod pa 'bring la sgom pa 'bring / glod pa tha ma la sgom pa tha ma cig las mi 'ong mi srid gsung / (See page 186.)
The doxographical and soteriological distinctions in the Collected Sayings are complex, and the reader must always be aware of whether the context is one of theory or practice. There are some broadly standard divisions of the Buddhist paths from a Tibetan perspective (for example, see note 191). Here, though, what distinguishes sūtra and tantra practice is the mode of mental engagement. However, elsewhere in the same text, the generation phase too is described as merely mentally created (see note 86 below). Hence, the oft cited, and finer, three-way distinction of Gampopa’s classification of the paths: making inference the path (rjes dpag lam du byed pa), making blessings the path (byin rlabs lam du byed pa), and making direct perception the path (mngon sum lam du byed pa). For example, Text 6 (Cha, 1-6-13b) reads:

Precious Lord Gampopa said, "There are three paths: making inference the path, making blessings the path, and making direct perception the path." Making inference the path is to examine by logical proofs that all phenomena are neither one or many and, having declared, "There is no other way," conclude that everything is reduced to emptiness. That is [making] inference [the path]. Making blessings the path is, having relied on the stages of generating the body of the deity, such [practices] as the channels, winds and drops and reciting mantra. Making direct perception the path is when, through an authentic master teaching an unmistaken instruction of definitive meaning—like, "The innate nature of mind is the dharmakāya and [innate appearance is the] luminosity [of the dharmakāya]"—[the practitioner] has certainty and, without being separated from the view, meditation and conduct regarding the innate, carries fundamental mind onto the path. That is making direct perception the path.

Two [types of] individuals engage in three paths: one who takes a gradual approach and one who takes a simultaneous approach. One who takes a simultaneous approach is "An individual who is pure, having [made] the unfavourable habitual tendencies, such as the affective emotions, light and the favourable habitual patterns of the Dharma heavy." That is very difficult.* I hold myself to be one who takes a gradual approach.

This three-way division, when taken from the point of view of practice, has provided commentators with flexibility as to whether the underlying mahāmудrā theory can be considered sūtra or tantra (see note 75), or, indeed, neither. That is, the path of direct perception can be argued as following on from one or other of the first two or be entirely independent of them.

A very similar, albeit briefer, statement is made in Text 23 (a, 1-23-7b). An abbreviated version of this description can also be found in Text 10 (Tha, 1-10-22a -22b), a passage that also provides a second way of describing these paths:

“Moreover, for three paths, the path of discarding the ground is Paramita: there is that to be discarded and the antidote used to discard it, seen as separate items. The path of transforming the ground is Secret Mantra: the basis is transformed and developed into a deity’s body; what is based on it is transformed, the faculties

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*y* This mark indicates a significant assertion or conclusion.
sections 2, 4 and 6 assert the superiority of mahāmudrā, describing it as better than non-conceptual samādhi, of the four spheres, the mentally created generation phase, emptiness made by the mind though philosophy, and worldly miraculous powers. This list deals with...
a variety of mental contrivances, from complex philosophical argumentation to attempting to suppress thoughts altogether. Again and again, the text emphasizes the benefits, having received a master’s instructions, of remaining unaltered.87

The text also describes who mahāmudrā is suitable for. In Section 1, it is stated as being for those of the highest capacity.88 The text also makes two brief references to two
modes of practice for such students: the gradual approach and the simultaneous approach.

Section 8 states:

For one who relies upon the simultaneous [approach], [the yoga of] non-elaboration arises simply based on the introduction [to the nature of mind] by the master. For one who relies upon the gradual [method], it arises through familiarity.  

Section 10 then states that the ways to teach students taking these two approaches are different:

To one who takes the simultaneous approach, teach the meaning of mahāmudrā as a single means—teach with few words, [like] "Innate wisdom, [your] fundamental nature, is like that." To one who takes the gradual approach, it is said, teach by means of the leaves and branches of [what is] precious and by means of expressions and examples like "the sky," "the wrestler's jewel," and "the poison that [nevertheless] has potential" to create understanding.

As with the debates regarding sūtra and tantra mahāmudrā, and mentation and non-mentation, The Extraordinary Nectar of Speech again invokes, without itself elaborating upon, these two further topics of central concern to scholars: first, the simultaneous and

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This classification of practice is clearly given in relation to tantra mahāmudrā. However, the flexibility of Gampopa’s three way division of the path (see note 85) allows for some to argue, without contradiction, that mahāmudrā is also suitable for those not practising tantra, albeit again only for those of the highest capacity. Section 10 refers to, but does not provide any explanation of, the pith instructions (man ngag) that should be given to a student of highest capacity (see page 104).

89 See page 96. /gcig char ba'i rten gyi gang zang ni bla mas ngo sprad pa tsam gyis spros bral 'char ro/ /rims kyis pa la ni goms pa las 'char ro/ (See page 164.) The four yogas are dealt with below.

90 See page 104./cig char ba la phyag rgya chen po'i don cig chod du ston ste/ lhan cig skyes pa'i ye shes gnyug ma'i don de 'di lta bu cig yin zhes tshig nyung ngus ston gsung / rims kyis pa la ni rin po che'i yan lag dang lo ma'i sgo nas ston/ tha snyad kyi sgo nas bgyis te dper na nam mkha' lta bu dang / gyad kyi nor bu dang rigs dang ldan pa'i dug la sogs pa'i sgo nas go bar byed gsung ngo / (See page 170.)

91 See note 87.
gradual approaches; and, second, mahāmudrā as a single means. The Extraordinary Nectar of Speech recognizes all three of these.

Finally, the stages of realization, the four yogas (rnal 'byor rnam pa bzhi), are covered in detail in Section 8 and Section 13. Section 13, following a lengthy discussion of the three kāyas in Section 12, then goes on to describe the result:

92 Closely related to the role of mentation (see note 87), the debate as to whether awakening, and the path to it, can be simultaneous or gradual has again been much discussed in scholarship and cannot be repeated here. For example, see Ruegg, Buddha-Nature, Mind and the Problem of Gradualism. Both possibilities feature in the Collected Sayings (see note 85 in which Gampopa holds himself to be on the gradual path). Within the gradual path, tantric practice is commonly divided into the generation and completion stages. The Kagyu school divides the latter into the path of method (thabs lam) and the path of liberation (grol lam). The path of method refers to the six Dharmas of Nāropa (nā ro chos drug, see note 310). The path of liberation is the practice of mahāmudrā that is the focus of this thesis. One such practice within this gradual path of liberation is the yoga of the innate.

93 Closely related to the debate regarding simultaneous or gradual awakening (see note 92), single means refers to whether or not wisdom—that is, realization of the nature of mind—alone, without accumulating merit, is sufficient for awakening. In other words, is compassion a natural quality of awakening rather than a means that needs to be accomplished? Some assert this was in fact the real issue at stake in the "Great Debate" of Samye; see, for example, David C. Jackson, Enlightenment by a Single Means (Wien: Austrian Academy of Sciences Press, 1994), 4. The Extraordinary Nectar of Speech allows for both possibilities dependent upon the student. This is mirrored, as Jackson (6) points out, in Gampopa's presentation of the perfection of wisdom (shes rab kyi pha rol tu phyin pa, prajñāpāramitā) in his Ornament of Precious Liberation:

To be immersed, even for a short moment, in the perfection of wisdom—the ultimate, emptiness—constitutes an incomparably greater virtue than to spend eons receiving Dharma teachings, reciting scriptures, or planting roots of virtue in the form of generosity and similar wholesome actions … Well, if meditation on this essence or the nature of mind comprises all those things, what was the reason for teaching so many graduated techniques? These evolved to guide those less-gifted beings who are still confused about the nature of things (translation from Gampopa, Ornament of Precious Liberation, ed. Thupten Jinpa, trans. Ken Holmes (Somerville, MA: Wisdom Publications, 2017), 238–44).

94 For example, Section 8 reads:

When [the yoga of] one-pointedness arises in your mind, there arises an experience intrinsically clear and lucid, you can inspire yourself from within. [But sometimes], because you have no conceptual thoughts,
Having practiced by means of the four yogas in this way, then at the time of death, when the four elements have dissolved in stages and the prāṇa-mind has gathered in the central channel, when the dharmaṭā—innate wisdom—has naturally arisen in the mind, and, through the power of previous meditation, [the yogin] recognizes it, like when an orphan meets [his] mother or like when old acquaintances meet, the luminosity [in meditation and at death] becomes indivisible. This, the accomplishment of mahāmudrā of the secret mantra tradition, is called "Awakening in one life, with one body."\(^95\)

Thus, The Extraordinary Nectar of Speech, covers the key points of mahāmudrā, albeit not in a strictly systematic way. Hence, it presents the importance of the master and being worthy student, the mahāmudrā view, how to remain unaltered in meditation and conduct, the four yogas and the result. It also contrasts the different Buddhist vehicles, different modes of mental engagement, different individual capacities, and different approaches to awakening.

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\(^95\) See page 125. **de ltar māl** 'byor bzhī'is sgo nas nyams su blang ste/'chi ba'i dus 'byung ba bzhī rim gyis thim nas rlung sems rtsa dbo mar 'dus pa'i dus su chos nyid lhan cigs rnam pa'i ye shes rgya 'byung la skye ba de/ sngar bsogs pa'i stobs kyi ngo shes te dwa phrug ma dang phrad pa'jam/ sngar 'gris kyi mi dang phrad pa ltar ngo shes te/ 'od sgal gyis med du gyur pa de la gsang sgags kyi lugs kyi phyag rgya chen po'i dngos grub tshe gcig las gcig gir sangs rgya ba de la zer ba yin/ (See page 190.)
And, in so doing, it alludes to many of the topics that were to absorb later scholars, such as *sūtra* and *tantra mahāmudrā*, mentation and non-mentation, simultaneous and gradual approaches, and *mahāmudrā* as a single means.

1.4.3 The yoga of the innate (*lhan cig skyes sbyor*)

As mentioned above, one important topic addressed in *The Extraordinary Nectar of Speech* is the yoga of the innate (*lhan cig skyes sbyor*). In this section we will look briefly at the various presentations of this single topic in the *Collected Sayings* as a whole. Although later traditional scholars associated the yoga of the innate with Gampopa, the term itself appears only fifteen times throughout the entire *Collected Sayings*. Out of these, the yoga of the innate is only given substantive treatment five times, and in every case the presentation uses the model of the two armours (*go cha nyis*). Thus, in Gampopa’s writings, instructions on the yoga of the innate and instructions on the two armours become synonymous. One of these substantive treatments is given in Section 1 of *The Extraordinary Nectar of Speech*.

The two armours—the armour of the view (*lta ba’i go cha*) and the armour of wisdom (*shes rab kyi go cha*)—are presented in five texts in the *Collected Sayings*: Text 8 (Nya, 1-8-5a - 6a); *The Extraordinary Nectar of Speech* (Dza, 1-19-2b), the text translated in this thesis; Text 30 (A, 2-5-12b - 14a); Text 31 (Ki, 2-6-14b - 17a), in four sections, referred

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96 For example, see note 75 and note 116.

97 Every citation in this thesis is referenced to the Adarsha website. This website provides both searchable electronic text and scanned images of Gampopa’s *Collected Sayings*, making his works very accessible. The referencing system shows the number of the text (e.g. Text 8) and the Tibetan letter of that text (e.g. Nya) in the *Collected Sayings* taken as a whole, followed by a full reference giving volume number (e.g. 1), the text number in that volume (e.g. 8), and folio number or range (e.g. 5a - 6a). Using another example, Text 30 (A, 2-5-12b - 14a), means the citation is from Text 30 (or, in the Tibetan system, Text A) in the *Collected Sayings*, which can be found in Volume 2, Text 5, Folios 12b - 14a. This is based on the referencing system on the Adarsha website itself. See also note 135.
below as texts 31A-31D and included in the selected passages of this thesis;\textsuperscript{98} and Text 32 (Khi, 2-7-4b - 6b). The explanations in each of these texts overlap and complement one another, emphasising, and expanding on, different points. However, interestingly, although it would have been relatively straightforward to create one text that covers every point, no such attempt is included in the \textit{Collected Sayings}.\textsuperscript{99} This is fully in keeping with the overall character of the texts—sections comprising short, seemingly independent passages. These sections were then arranged, rather than re-written, without explanatory segues, creating synthetic texts while, perhaps, prioritizing, and protecting, what was recorded as actually being said.\textsuperscript{100}

The two armours, as presented in \textit{The Extraordinary Nectar of Speech}, are: the armour of the view, which is to avoid negative actions and engage in positive actions; and the armour of wisdom, which is to avoid neither bodily illness nor conceptual thoughts but rather consider them as indispensable on the path as the practitioner employs the wisdoms of hearing, contemplation and meditation.\textsuperscript{101} None of these points are explored in great detail although further information is available in the other four texts.

Text 8 is particularly detailed on what is meant, within the armour of wisdom, by: first, avoiding neither bodily illness nor conceptual thoughts;\textsuperscript{102} and, second, how to work with conceptual thoughts in meditation.\textsuperscript{103} This is also the focus of Text 31B and 31C.\textsuperscript{104}

\textsuperscript{98} See Selected Extracts 3.2.1-3.2.4 for a translation of these four passages (see pages 214-224).

\textsuperscript{99} The first passage Text 31 (Ki, 2-6-14b - 15b) is the most complete description of the two armours, although it lacks one of the two presentations of the armour of the view and has nothing to say, within the armour of wisdom, on how to deal with conceptual thoughts that arise on the path.

\textsuperscript{100} This seems particularly evident in Text 31 that itself comprises four passages. These passages cover all the dimensions of the two armours, but rather than these passages being knitted together into one flowing narrative, they appear to have simply been placed next to one another. (However, see page 19 for some of the difficulties in being certain about where passages may start and finish.)

\textsuperscript{101} See page 55.

\textsuperscript{102} See note 1497.
Text 31D employs a different presentation of the armour of the view, referring not to avoiding negative actions and engaging in positive ones, but instead to an explanation of four characteristics of mind (mtshan nyid rnam pa bzhi).\(^\text{105}\) This section, in addition to commencing with a definition of the yoga of the innate,\(^\text{106}\) also develops the third of the three wisdoms, the wisdom of meditation, through a short explanation of the four yogas (rnal 'byor rnam pa bzhi). The same techniques as explained in Text 8 for working with conceptual

\(^{105}\) See note 1505.

\(^{104}\) See pages 220 and 220 respectively.

\(^{105}\) See page 222. There is nothing in any of the texts to suggest how the two different presentations of the armour of the view may relate to one another. They are, however, related in a work of Gampopa’s student, Phagmodru (phag gru rdo rje rgyal po, 1110-1170), entitled The four conditions (rdo rje rgyal po. rkyen bzhi ma. In gsung 'bum rdo rje rgyal po. TBRC W23891. Vol. 4: 321 - 322. Kathmandu: Khenpo Shedrub Tenzin and Lama Thinley Namgyal, 2003):

If you practice according to the yoga of the innate, you practice with the two armours: the armour of the view and the armour of wisdom. The former has two [aspects]: the profound and the vast. The profound is: the characteristic of consciousness, the characteristic of the agent, the particular characteristic, and the characteristic of the essence. The first is that: being non-arising in the beginning, it is dharmakāya; being non-ceasing in the end, it is sambhogakāya; being non-abiding in the middle, it is nirmāṇakāya. Everything abiding as unidentifiable is the svābhāvikakāya. That is the general characteristic of consciousness. The particular characteristic is that desire and so on function as the four kāyas. The characteristic of the agent is that, although they [function] like that, because they arise from conditions that are without a do-er or a giver, they are like an illusion. The characteristic of the essence is that it is not created by the meditation of a buddha nor spoiled by the rivalry of sentient beings—your own mind abides naturally as the essence of the four kāyas. The vast [approach] is, by realizing your own mind as the dharmakāya, then, for the sake of sentient beings, although you have no hope toward awakening you engage continuously in ethical behaviour and although you have no fear of the lower realms you abandon even the slightest negative action.

Phagmodru here describes understanding that everything has four characteristics as the profound approach and engaging in ethical behaviour and avoiding negative actions as the vast approach. Note that whereas teachings specifically about the yoga of the innate usually incorporate this fourfold description of the mind, a threefold description is more common in the Collected Sayings generally (see page 27).

\(^{106}\) See page 222.
thoughts are placed within the yoga of non-elaboration (*spros bral gyi rnal 'byor*), the second of the four yogas.\(^{107}\)

Text 31A—which uses the model of the four characteristics of mind to explain the armour of the view, then follows *The Extraordinary Nectar of Speech* to explain the armour of wisdom before concluding with a brief reference to the four yogas—commences with a presentation of a different, although seemingly associated, topic: the four conditions (*rkyen bzhi*). There are four conditions from which *saṃsāra* arises and their opposite four from which awakening arises. To bring about the latter, one must have a teacher.\(^{108}\) Whereas the link is made between the four conditions and the need for a teacher, no explicit connection is made between them and the presentation of the two armours which immediately follows.\(^{109}\)

The final two texts, Text 30 and Text 32, overlap considerably with both each other and Text 31A just described. Whereas Text 30 gives a full description of the four conditions and the teacher, Text 32 gives the barest summary of both. Immediately following that, when the texts turn to the two armours, they are almost identical. In order to compare Text 30 (and therefore Text 32 also) to Text 31A, we can break them each into three segments: first, the opening discussion on the four conditions and the teacher, which are very similar but with Text 30 being slightly more expansive;\(^{110}\) second, the armour of the view, in which the two are almost identical; and, third, the armour of wisdom, in which the two texts start and finish with the same explanations—explanations, held in common with the other texts, on the three

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\(^{107}\) See page 224.

\(^{108}\) See page 216.

\(^{109}\) Note that the presentation of the two armours in *The Extraordinary Nectar of Speech* is also immediately preceded by the need for a master’s instructions (which perhaps, in turn, implies an appreciation of the four conditions). That said, Text 8 shares the same description of the teacher as that used here in Text 31 (although without mention of the four conditions), but in Text 8 this is at the end of the passage, that is, as a conclusion to the two armours rather than as an introduction to them. See note 1506.

\(^{110}\) See notes 1494 and 1495.
wisdoms and conceptual thoughts being indispensable—but for which Text 30 inserts an additional lengthy passage.

In summary, there are two broad types of presentation of the yoga of the innate or the two armours in the Collected Sayings: those that are preceded by an explanation of the four conditions and those that are not. Within the former, the explanation of the four conditions is identical, albeit the level of detail varies. Regarding the armour of the view, half the passages describe it through a presentation of four characteristics of mind and half, including The Extraordinary Nectar of Speech, describe it in terms of avoiding negative actions and adopting positive ones. Regarding the armour of wisdom, all but one passage describe it in terms of the three wisdoms and conceptual thoughts being indispensable; the remaining passage focuses solely on how to deal with the conceptual thoughts that do arise.

Whereas the presentation of the two armours appears to have lost favour over time, reference to their usage in the twelfth century is available. It is this fact that points to The Extraordinary Nectar of Speech indeed being an early text. A text titled The yoga of the innate: The two armours exists in the collection of Gampopa’s student Phagmodru (phag gru rdo rje rgyal po, 1110-1170).\textsuperscript{111} Phagmodru's student, Jikten Gonpo (\textquotesingle jig rten mgon po, 1143-1217) also has a text on the subject titled The instruction yoga of the innate: The two armours.\textsuperscript{112} However, amongst the collected works of other Tibetan writers around that time that have been compiled, it does not seem prevalent. Moreover, by the sixteenth century, when the classic mahāmudrā texts of Dakpo Tashi Namgyal and the Ninth Karmapa

\textsuperscript{111} rdo rje rgyal po. \textit{Ihan cig skyes sbhor go cha gnyis ma}. In gsung \textquotesingle bun/ rdo rje rgyal po. TBRC W23891. Vol. 4: 310 - 320. Kathmandu: Khenpo Shedrub Tenzin and Lama Thinley Namgyal, 2003. It can be noted also that it is immediately followed by the text titled The four conditions referred to in note 105 above.

Wangchuk Dorje were composed, the term appears almost entirely absent. It may be, therefore, that the two armours can be associated with a small circle around the twelfth century. Further research among the collections of the early Kagyu masters may cast further light upon this.

1.4.4 Atiśa's mahāmudrā

As mentioned above, the yoga of the innate is traditionally associated first, and primarily, with Gampopa. However, in a recent paper, "Atiśa's Teachings on Mahāmudrā," James Apple concluded that this teaching was given by Atiśa and thus not created by Gampopa. Based on the presentations of this topic in the Collected Sayings in general, and in The Extraordinary Nectar of Speech in particular, given above, in this section we will explore Apple's assertion.

Karl Brunnhölz, in the context of a discussion of sūtra mahāmudrā, highlights a passage in the Treasury of Knowledge that refers to a text by Atiśa called, as he translates it, the Pith Instructions on the Two Armors of Connate Union Mahāmudrā. Brunnhölz

113 See note 71.
115 A brief overview of this work is provided in Jamgon Kongtrul, The Treasury of Knowledge: Elements of Tantric Practice Bk. 8, Pt. 3 (Ithaca, N.Y: Snow Lion Publications, 2008), 1–4. A summarised list of contents is provided in Jamgon Kongtrul, Treasury of Knowledge: Frameworks of Buddhist Philosophy Bk. 6, Pt. 3 (Ithaca, N.Y: Snow Lion Publications, 2007), 14–16.
116 Brunnhölz (When the Clouds Part, 155–56) writes:

That Tagpo Rinpoche* gave rise to the realisation of Mahāmudrā even in beginners who had not obtained empowerment is [precisely] this system of pāramitā [Mahāmudrā]. It consists primarily of instructions that come from the Kadampas. The Pith Instructions on the Two Armors of Connate Union Mahāmudrā, composed by lord [Atiśa] and this present tradition accord in all respects, and even the progression of the four yogas [of Mahāmudrā] is clearly taught in that [text]. Thus, it is said that [Gampopa] guided the majority in his assembly [of students] through the stages of the path that come from the Kadam [tradition], while he guided the extraordinary [students] through the path of means that comes from guru Milarepa.
notes, however, that there is no known text of that name by Atiśa.\footnote{James Apple took up the challenge in his paper, in which he introduced and translated an Atiśa text titled the \textit{Essential Condensed Summary on the Special Instructions of Co-emergent Union} (\textit{lhan cig skyes sbyor gyi gdam ngag mdor bs dus snying po}; hereafter \textit{Essential Condensed Summary}), which he described as "a brief compilation on Atiśa's oral instructions on co-emergent union (\textit{lhan cig skyes sbyor}), co-emergent yoga."\footnote{Apple suggests that the \textit{Essential Condensed Summary} is the text by Atiśa to which Jamgon Kongtrul refers.\footnote{However, this short text bears a striking resemblance to Section 13 of \textit{The Extraordinary Nectar of Speech}, to such an extent it is not immediately obvious whether they are the same text, possibly in a different recension, or indeed different texts. To demonstrate this, the two texts are set out side by side in the appendices.\footnote{Both versions, after the usual preliminaries, commence with a full}}\footnote{Among these [two approaches, sūtra Mahāmudrā] represents the meaning of the former [approach]. With this in mind, lord Mikyö Dorje** says:}

\begin{quote}
Those in whom the fully qualified exemplifying and actual wisdoms have not been revealed through the three higher empowerments do not possess the fully qualified siddhi of Mahāmudrā of the teaching lineage of great Nāropa as transmitted from great Vajradhara. Nowadays, from the perspective of those who are to be guided in this degenerate age and are very fond of high yānas, venerable Gampopa and the protector Pamo Trupa applied the name "Conenate Union Mahāmudrā" to the system of guidance through calm abiding and superior insight that is common with the causal yāna of the pāramitās—the pith instructions of the \textit{BodhipathapradIpa} transmitted by the protector Atiśa.
\end{quote}

Nevertheless, in the approach to practice of most heart sons of Tagpo [Rinpoche], the instructions on Mahāmudrā are taught in such a way that they are preceded by conferring an empowerment. Thus, they hold [Mahāmudrā] to be the approach that is common to sūtra and mantra.


\footnote{Tagpo Rinpoche (\textit{dwags po rin po che}) is an epithet for Gampopa.}

\footnote{The Eighth Karmapa Mikyö Dorje (\textit{mi bskyod rdo rje}, 1507–1554)}
description of the yoga of the innate. And, as we know, in the *Collected Sayings*, the presentation of yoga of the innate is the presentation of the two armours.

The similarity between these texts presents a few scenarios. First, it could be a straightforward example of a lineage passing a teaching down accurately from teacher to student. The text could thus appear in various collections as it was re-committed to paper at various times and in various places. As presented above, we must resist the false dichotomy that either Atiśa or Gampopa (or indeed someone else) must be the author. Both can legitimately be called the author. The issue here is one of precedent. In this case, it might be one example of the source of the yoga of the innate teachings, traditionally ascribed to Gampopa and as preserved in his own *Collected Sayings*, being, in fact, teachings that were originally passed down in the Kadampa lineage stemming from Atiśa. Apple does indeed argue this, albeit not on the basis of the similarity of these two texts, of which he was perhaps unaware. Rather, in addition to the existence of the *Essential Condensed Summary*, Apple supports his claim with an episode from a biography of Mokchok Rinchen Tsondru (*rmog lcog rin chen brtson ’grus*, 1110-1170) in which Mokchok receives nine teachings, including that of the yoga of the innate, from Geshe ’Gar. Apple concludes: "… this

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122 Apple (’Atiśa’s Teachings on Mahāmudrā’, 24) quotes the biography. His translation reads:

He fully received the [teachings of the] lineage from Lord [Atiśa] and those of Mila[rep]. Those teachings he requested from Geshe Gar. Then, he offered Geshe Gar some silk cloth. He requested all the teachings on [Mahāmudrā without exception. [Gar] said, “Since you are in harmony with the dharma of Lord [Atiśa], I will give teachings to you.” There was a set of nine teachings that the spiritual teacher had in the lineage of Lord [Atiśa]. [Mokchok] requested (1) The Oral Transmission of the dakiniṣ (da ki ma’i snyan rgyud), (2) the Great Vision and Meditation (lta sgom chen mo), (3) a set of uncommon teachings (thun mong ma yin pa’i skor), (4) the Precious Rosary (nor bu phreng ba), (5) Vārāhī (phag mo), (6) Solitary Hero Cakrasaṃvara (bde mchog dpa’ bo gcig pa), (7) White Tārā (sgrol ma dkar mo), (8) the Co-emergent Union (lhan cig skyes sbyor), and (9) the Four Conditions (rkyen bzhī).
anecdote proves that a Coemergent-Union (*ihan cig skyes sbyor*) teaching was given by Atiśa, hence not invented by Gampopa. ¹²³

This might be a straightforward conclusion to reach if we could be confident that Atiśa and Gampopa were the authors of the respective texts and that therefore one preceded the other. However, we have seen that associating a text with an important figure can have more to do with authenticating a teaching than identifying the author. The situation is further complicated when the texts in question are part of a collection, where certainty regarding the provenance of one text does not, at least directly, prove the provenance of another. Though he appears in the lineage listed in the colophon of the text, other than its inclusion in the recently compiled *Collected Works of Atiśa*, there is nothing in the text itself—including its colophon—that identifies the *Essential Condensed Summary* as a work of Atiśa:

This *Essential Condensed Summary* of the Special Instructions on Co-emergent Union was written down by the śākya monk Kumara. The lineage was transmitted successively from Vajradhara, Tilopa, Nā, Đombyeruka, Lord [Atiśa], Gönpawa, [Geshe] Tönpa, Sharwapa (shar ba pa), and Tapkhawa (stabs kha ba). [Later, came] the great master Jamnyak (*jam nyag*), the spiritual teacher Drakgyalwa (grags rgyal ba), then myself. ¹²⁴

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¹²³ Apple, *'Atiśa's Teachings on Mahāmudrā',* 25.

¹²⁴ Translation in Apple (*'Atiśa’s Teachings on Mahāmudrā’,* 31). *ihan cig skyes sbyor gyi gdam ngag mdor bsdus snying po zhes bya ba shAkya’i dge sleng ku ma/ ra yis yi ger bkod pa’o/ bgruyud pa ni/ rdo rje ’chang / te lo/ nA ro/ Di+i o b+hi he ru ka / jo bo/ dgon pa ba/ston pa/ po to ba/ shar ba na/ stabs kha ba nas rim par*
Thus, it is not out of the question to posit, in the absence of other evidence, that the *Essential Condensed Summary* is actually a version of *The Extraordinary Nectar of Speech* which has found its way into Atiśa's collection.\(^{125}\)

The colophon reveals an association with the "textual lineage" of the Kadampa, as opposed to its "instructional lineage" with which Gampopa is mainly associated.\(^{126}\) Gönpawa and Geshe Tönpa were direct students of Atiśa.\(^{127}\) Sharwapa (*zhang ston shar ba pa yon tan grags, 1070-1141*)\(^{128}\) was a student of Potowa, one of the "three brothers" following Geshe Tönpa and founder of the textual lineage. Sharwapa had five main students, one of whom was Tapkhawa (*stabs ka ba, 1103-1174*), who was entrusted with Sharwapa's teachings on textual interpretation.\(^{129}\) This is therefore a list from this textual lineage.\(^{130}\) By contrast, although there are many references to, and quotes from, Kadampa masters in Gampopa's *Collected Works of Atiśa* (*jo bo rje dpal ldan a ti sha'i gsung 'bum, 2006. Lhasa: Dpal brtsegs Group. TBRC= W1GS66286*). TBRC describe this as a diplomatic edition "Based upon manuscripts found at Drepung and published in the Kadam series." It is worth noting the description Apple gives as to how the *Collected Works of the Kadampas* (*Bka' gdams pa gsung 'bum, Wangchen Lhamo (Dbyangs can lha mo), et al., eds. 2006–15. Collected Works of the Kadampas. Bka' gdams gsung 'bum phyogs bsgrigs bzhu gs so. 120 vols. Chengdu: Si khron Dpe skrun Tshogs pa, Si khron mi rigs dpe skrun khang.*) was created: "This collection consists of a number of lost Tibetan manuscripts that were recovered from temples within Drepung and Sera monasteries outside of Lhasa in 2003, as well as works gathered from private collections of individual Tibetan scholars. The original manuscripts were found loosely piled in muddled, dusty, and moldy stacks of folios in the storerooms of Drepung and Sera monasteries. Under the direction of Alak Zenkar Rinpoche Tupten Nyima (*thub bstan nying ma, b. 1943*), these stacks of manuscripts were cleaned, put in order, organized into distinct books, and shelved." (James Apple, *Atiśa Dīpaṃkara: The Illuminator of the Awakened Mind* (Boulder: Shambhala Publications Inc, 2019), xii.).

\(^{125}\) The *Essential Condensed Summary* is found in *The Collected Works of Atiśa* (*Jo bo rje dpal ldan a ti sha'i gsung 'bum, 2006. Lhasa: Dpal brtsegs Group. TBRC= W1GS66286*). TBRC describe this as a diplomatic edition "Based upon manuscripts found at Drepung and published in the Kadam series." It is worth noting the description Apple gives as to how the *Collected Works of the Kadampas* (*Bka’ gdams pa gsung ‘bum,* Wangchen Lhamo (Dbyangs can lha mo), et al., eds. 2006–15. Collected Works of the Kadampas. Bka’ gdams gsung ‘bum phyogs bsgrigs bzhu gs so. 120 vols. Chengdu: Si khron Dpe skrun Tshogs pa, Si khron mi rigs dpe skrun khang.) was created: "This collection consists of a number of lost Tibetan manuscripts that were recovered from temples within Drepung and Sera monasteries outside of Lhasa in 2003, as well as works gathered from private collections of individual Tibetan scholars. The original manuscripts were found loosely piled in muddled, dusty, and moldy stacks of folios in the storerooms of Drepung and Sera monasteries. Under the direction of Alak Zenkar Rinpoche Tupten Nyima (*thub bstan nying ma, b. 1943*), these stacks of manuscripts were cleaned, put in order, organized into distinct books, and shelved." (James Apple, *Atiśa Dīpaṃkara: The Illuminator of the Awakened Mind* (Boulder: Shambhala Publications Inc, 2019), xii.).

\(^{126}\) See note 5.

\(^{127}\) See note 5. Geshe Tönpa (*dge bshes ston pa*) is an epithet that is used for Dromtön.

\(^{128}\) Vetturini, ‘The Bka’ Gdams Pa School’, 34.

\(^{129}\) Vetturini, 34.

\(^{130}\) A detailed discussion of the lineage lists of the Kadampa lies outside the scope of this thesis. We can note, however, that this one follows the order of the Kadampa biographer Chim Namkhar Drak (*mchims nam mkha’ grags, 1210–1285*), studied by Roesler. See Ulrike Roesler, ‘On the History of Histories: The Case of the BKa’ Gdams Pas’, *Contributions to Tibetan Buddhist Literature*. (Proceedings of the 11th Seminar of the International Association for Tibetan Studies, Königswinter 2006.) Ed. by Orna Almogi, 2008, 398, fn. 9.
Sayings, with a single exception those masters do not appear in the various lists of lineage masters mentioned in the texts. Moreover, this exception is from the Kadampa instructional lineage stemming from another of the "three brothers," Chengawa.\textsuperscript{131} Gampopa's own Kadampa masters mostly stem from either Gönpawa or Chengawa, neither of whom are associated with the textual lineage in the colophon of the Essential Condensed Summary. Indeed, Sherpa argues that the existence of the instructional lineage and his association with it, distinct from the textual lineage, is one of the factors that facilitated Gampopa's own synthesis of the teachings of the Kadampa and those of Milarepa.\textsuperscript{132}

Finally, it is worth noting here that the name of the scribe of the Essential Condensed Summary, Kumāra, does appear in the Collected Sayings (although not in The Extraordinary Nectar of Speech, which has no colophon).\textsuperscript{133} Apple does not remark upon the scribe, but it

\textsuperscript{131}See note 5. This lineage list can be found in Text 7 (Ja, 1-7-18a):

There are two transmission lineages for these teachings: the Mantra lineage and the Bka' gdams lineage. As for the Mantra lineage, Vaśjradhara and Jnānaḍākiṇī (ye shes mkha’ ’gro ma) gave [the instructions] to Tailopa and the great Brahman (i.e., Saraha), they gave them to Nāro and Maitrī, they gave them to Mar pa, he gave them to Mi la ras pa, and he gave them to Bla ma Lha rje. As for the other lineage, it consists of Śākyamuni, Maitreya, Asanga, Śāntideva, Suvarṇadvīpa (Gser gling pa), Atiśa, 'Brom ston pa, Spyan snga ba, Rgya [Yon bdag] bsom, Bla ma Lha rje Rin po che, Bla ma Bsgom tshul, and gradually onwards from there. The large teaching to the assembly is finished. May it be good!” (Translation in Kragh, Tibetan Yoga and Mysticism, 283.)

\textsuperscript{132}See note 5.

\textsuperscript{133}In the Collected Sayings, Kumāra is listed as writing down the first section of Text 9 (Ta). The colophon is in Text 9 (Ta, 1-9-8a):

These questions and answers by master Gampopa and master Gomtsul* were written [down] by Lang ban Dharma Kumāra at the mountain retreat.

\textsuperscript{133}See note 5.

\textsuperscript{134}Kragh (Tibetan Yoga and Mysticism, 303) notes the ambiguity in this colophon: while the text is generally considered as recording questions by Gomtsul to Gampopa, it may be that Kumāra asked both Gomtsul and
may be that Kumāra—perhaps not a common name in Tibet by the fourteenth century—is a link between the two texts. If it is the case that the same Kumāra is the scribe of both the *Essential Condensed Summary* and works in the *Collected Sayings*, then both texts, or both versions of the same text, may have been produced at around the same time with one staying in, or finding its way to, Dakpo and one ending up in Drepung. Thus, we have a number of plausible scenarios: that the text was passed down through one lineage—the textual lineage listed in the colophon; that it came down through two lineages—the textual lineage and the instructional lineage with which Gampopa is associated; or, indeed, that it was authored by Gampopa and found its way somehow into both collections either by accident or by design. Without further study of the provenance of both *the Essential Condensed Summary* and *The Extraordinary Nectar of Speech* we cannot come to a definitive conclusion. What we can state, however, is that *The Extraordinary Nectar of Speech* is entirely consistent, both in form and content, with the great majority of texts found in Gampopa's *Collected Sayings*.

1.5 Conclusion

This thesis presents the first annotated translation and critical edition of *The Extraordinary Nectar of Speech*, one of the forty texts in the *Collected Sayings* of Gampopa. The two earliest surviving witnesses are in two collections: a xylograph dated 1520 and a, presently, undated handwritten manuscript. However, with over 500 pages in the manuscript not the xylograph, and over 200 new pages added to it, it would be inaccurate to consider the two as two recensions of the same collection, but rather as two, probably differently motivated, works. The manuscript is broader in scope and includes texts attributed to Gampopa these questions. The precise role of Kumāra, therefore, is a little uncertain. Kragh provides no further information on him. We can note in passing that Gampopa was considered a reincarnation of bodhisattva Candraprabha Kumāra (zla 'od gzhon nu) from the *Samādhirājasūtra* (Kragh, 117–20.).
Gampopa's students. In common with the manuscript, the texts in the xylograph are mostly oral in origin and the colophons tend to have little detail. It is tradition, rather than the texts themselves, that confirms the source as Gampopa and, in the absence of evidence to contradict that, there is no need to doubt it.

That the only surviving witnesses of translation of *The Extraordinary Nectar of Speech* are in these collections makes dating this text itself, due to its lack of a detailed colophon, problematic. However, the text does include Gampopa's presentation of the yoga of the innate, here synonymous with the two armours. Whereas the presentation of the two armours appears to have lost favour over time, we have seen evidence that it may have been associated with a small circle around the twelfth century. As to the source of this teaching, however, the evidence is less conclusive. The argument that it certainly came from Atiśa is not proven. However, if it did, it is possible that it came through both the textual lineage and, to Gampopa, through the instructional lineage. The nature of collections, in general, makes the provenance of the texts they contain—especially in the absence of clear colophons—difficult to discern. Yet, in the case of *The Extraordinary Nectar of Speech*, we have reasons to be confident that it is entirely consistent, both in form and content, with the great majority of texts found in Gampopa's *Collected Sayings* and hence that it could certainly be a product of the community in Dakpo around the twelfth century.

Although not apparently systematic, *The Extraordinary Nectar of Speech* does cover the key points of *mahāmudrā*. Hence, it presents the importance of both the master and being worthy student, the *mahāmudrā* view, how to remain unaltered in meditation and conduct, the four yogas, and the result, the four kāyas. It also contrasts the different Buddhist vehicles, different modes of mental engagement, different individual capacities, and different approaches to awakening. As it does so, it alludes to—although, being a practical instruction text, tends not to elaborate upon—many of the topics that were to engage later scholars, such
as sūtra and tantra mahāmudrā, mentation and non-mentation, simultaneous and gradual approaches, and mahāmudrā as a single means. What becomes clear is that the terse instructions in the text exist within a complex, yet unspoken, network of information, allowing the text itself to be succinct, direct, and accessible.
PART 2: ANNOTATED TRANSLATION & CRITICAL EDITION

2.1 Introduction

The two earliest surviving examples of Gampopa's *Collected Sayings* are a xylograph, dated 1520, and a handwritten golden manuscript. The xylograph has been reproduced six times, two derived from the 1520 xylograph and four modern versions belonging to the same recension.\(^{134}\) This Tibetan critical edition and translation is based on three witnesses:

**Sigla**


B (in the "xylograph, CB") A scan is found in *dwags po'i bka’ 'bum*. NGMPP reel no. L 594/1–596/1.


Significant variants are noted in the footnotes, whereas insignificant variants have been relegated to the endnotes.\(^{136}\) Omissions are marked with "om." (for example, sku] B D, A om..). Editorial changes are marked with "sugg. em." (for example, bem po] sugg. em., dben

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\(^{134}\) For a list of all witnesses see Appendix C2, p. 289.

\(^{135}\) The Dege (D) is in the same recension as the xylograph (B). They are therefore not independent. Thus, should they agree with each other, yet be different to a reading in the manuscript (A), this does not in itself lend support to the reading in B. The Dege is included in the critical edition because it is the version of *The Extraordinary Nectar of Speech* that was used to create the Adarsha website.

This website provides both searchable electronic text and scanned images of Gampopa's *Collected Sayings*, making his works very accessible. Accordingly, every citation in this thesis is referenced to the Adarsha website. Note, however, that not every text on the Adarsha website is based on the Dege. In fact, most are based on the xylograph. Which version is used for each text, necessary to find each citation's source, is listed in Appendix C1, p. 285.

The sigla A, B and D are used in the critical edition to refer specifically to the version of the *Extraordinary Nectar of Speech* found in the manuscript, the xylograph and the Dege respectively. Annotations to the translation from other texts within the *Collected Sayings*, given in the footnotes and which themselves have, rarely and by exception, required editing use the sigla CA, CB and CD to indicate those respective *Collected Sayings* as a whole. The references for these annotations are in the footnote themselves.

\(^{136}\) The endnotes can be found at the end of Part 2, starting on page 200.
po A, 'ben po B D.). Rarely, the text was unreadable and is described as "illegible" (for example, bsdebs] D, A illegible, sdebs B.).

As the translation is accompanied by the critical edition, square brackets have been used to show words required for the translation that are not present in the witnesses.

Two particular problems face the translator of this text (and many others like it in the Collected Sayings): first, the sections; and, second, the speech marks. Regarding the former, as previously noted, it is certainly possible to argue that the text could be divided into fewer than sixteen sections.\(^{137}\) Regarding the latter, as shown by the manuscript's colophon, the text's origin was oral rather than written.\(^{138}\) As a consequence, almost every passage concludes with speech marks (gsung or gsungs) to indicate that the scribe is recording the words of Gampopa. In order not to clutter the translation unnecessarily, these speech marks have been left untranslated.

A complication arises, however, when Gampopa himself appears to be quoting others. In some cases, the source is mentioned and the text between the naming of the source and the concluding speech marks can be treated, quite confidently, as a quotation. In many cases, however, no source is provided and thus, whereas the end of the quotation can be identified, often the start of it cannot.\(^{139}\) In these cases, in an effort not to exaggerate the quotation, I have tended to keep the direct speech as brief as possible. Where I have found it necessary to divert from this general principle, I have indicated this in the footnotes to the translation.

\(^{137}\) See page 19. Similar texts in the Collected Sayings have been translated by Ringu Tulku, Tony Duff and Sherpa (see Appendix C1, p. 285). Both Ringu Tulku and Tony Duff make no mention of referring to the manuscript. Sherpa also follows the xylograph, although for his text the same breaks are clear in the manuscript also. It would therefore appear that other translators have, to date, not had to deal with this particular issue.

\(^{138}\) See note 370.

\(^{139}\) Of course, there is also the possibility that, in such cases, there is no quotation at all and that the gsung or gsungs is simply an example, as stated above, of the scribe recording the end of some words of Gampopa.
As far as possible, annotations to the translation have been taken from the *Collected Sayings* itself. It is hoped this allows the text to be studied less encumbered by the interpretations of later scholars and more within simply the physical context in which it sits. There are broadly three types of annotation. First, "parallel passages," which are near-identical passages (*microforms*) within different texts (*macroforms*) in the *Collected Sayings*.\(^{140}\) When dealing with the often very terse phrases within this text, reading the same passage within a slightly different context can often help clarify the meaning. Second, and by far the greatest in number, are cross-references to different explanations of the same point in other texts in the *Collected Sayings*. These are of two types: mostly briefer passages, which are in the footnotes; and, longer passages, especially when they themselves are closely related, that have been collected together as "Selected Extracts."\(^{141}\) Where there are existing English translations of these passages, these have generally been used. Third, are references to modern scholarship, which are mostly used to explain technical terms and general Buddhist concepts and to identify individuals mentioned in the text. For the reasons explained above, later scholarly debate, both traditional and modern, and introduced Part 1, has been kept to a minimum in the annotated translation itself.

\(^{140}\) For *macroforms* and *microforms* see page 18.

\(^{141}\) The Selected Extracts are in Part 3. See pages 209-252.
2.2 Annotated translation

[1-19-1a] ཨ་ཨ། བོད་ཀྱི་ལྷ་རྗེའི་གསུང་ཞལ་གི་བདུད་རི་ཐུན་མོང་མ་ཡིན་པ་བཞུགས་སོ།

The Teachings of the Lord, the Doctor from Dakpo

The Extraordinary Nectar of Speech
Section 1

[1-19-1b] I pay homage to the authentic masters.

The Precious One said:

Contemplating death and impermanence is very important. It is like the root or foundation of the Dharma. Next, contemplating cause and effect and the faults of samsāra is very important. If you have no certainty towards them, although you may act like a Dharma practitioner, you will not be. [However], if [that certainty] arises in your mind, then having completely forsaken this life's [worldly] activities, you become a Dharma practitioner.

Then, the guidance of an authentic master is very important. That is to say, he trains you in love, compassion and bodhicitta. If they arise in your mind, whatever you do will bring benefit to sentient beings. Without them, the two rūpakāyas cannot manifest and, without them, the dharmakāya cannot arise. They depend upon one another. If you do not realize the dharmakāya, you will not be liberated from samsāra. It is like being frightened of the sky.

Wherever you are born, it will be nothing but samsāra. If you do realize the dharmakāya, you will be liberated.

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142 The critical edition can be found on pages 135-141.
143 This passage "The precious one said: contemplating … you become a Dharma practitioner." (/bla ma dam pa rnams la phyag 'tsal lo/ ... chos byed pa cig 'ong ba yin/), closely parallels a passage in Text 6 (Cha, 1-6-6a). The two passages are compared in Appendix A2, p. 264.
144 The qualities of an authentic master are detailed in Section 9, see pages 97-103.
145 The three bodies of a buddha are the dharmakāya and the two rūpakāyas, which are the sambhogakāya and nirmāṇakāya. Gampopa provides a detailed description of the three bodies in Text 40 (E, 2-13-121b - 128b). An English translation of that passage can be found in Gampopa, Ornament of Precious Liberation, 275–88.
146 This example is clarified in a parallel passage in Text 6 (Cha, 1-6-7b, see note 143): It is like being frightened of the sky: just as in whichever direction you go, you cannot pass beyond the sky, [so too] wherever you are born, there is no chance of fleeing samsāra.

dper na nam mkha’/la ’jigs pa dang ’dra/ phyogs gar phyin yang nam mkha’/las ma ’das pa dang ’dra bar/ gar skyes kyang ’khor ba las ’gros sa med/ chos sku skye ba med pa’i don rto gs na ’khor ba las thar ba yin
Moreover, it is said that, "The Dharma is realized due to one's own faith and not by any other means." [1-19-2a] Therefore, by properly cultivating faith and respect towards a realized master, one in whom the Dharma has arisen, you [too] will become realized. If the master has no realization, then even though the student may have faith and respect, it will be of no benefit. It is like if a mould has no pattern, no figure will appear on the tsha-tsha.  

If qualities have arisen in the mind of the master, he will be able to guide students. Therefore, first, you need the master's instructions, and, for that reason, it is important to have confidence in all the great masters. If you do not have confidence, the blessings of the master will not manifest. One who has confidence does not need many methods—he meditates relying on each word [of the master].

The yoga of the innate brings the two armours onto the path. The armour of the view is that, externally, you abandon negative actions and, internally, you engage continuously in positive behaviour. This is the armour of the view. Do not say the view is complete emptiness. The armour of wisdom is that neither external bodily illnesses nor

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147 A tsha-tsha is a small image made by placing clay in a mould.
148 chos
149 This passage "Then, the guidance of an authentic master … meditates relying solely on each word [of the master]." (de na bla ma dam pa cig gis 'khrid pa ... tshig kha yar la brten nas bsgom pa yin/), closely parallels a passage in Text 6 (Cha, 1-6-7b - 8a). The two passages are compared in Appendix A2, p. 264.
150 lhan cig skyes sbyor. This term is defined in Text 31 (Ki, 2-6-16a):
   As for the [literal meaning] of "yoga (sbyor) of the innate (lhan cig skyes)," what arises (skyes) [together (lhan cig) and] joined (sbyor)? Awareness (rig pa) and emptiness (stong pa) arise together (lhan cig skyes). They are not like one [thing] and a different [thing]. Awareness [that is] luminous and blissful is joined with emptiness. Therefore, it is [called] "yoga of the innate."
   //lhan cig skyes sbyor ni/ gang dang skyes sbyor zhe na/ rig pa dang / stong pa lhan cig skyes/ de rang dang tha dad 'dug pa lta bu ma yin te/ rig pa gsal ba bde ba stong nyid du sbyor bas na/ lhan gcig skyes sbyor ro/ The full passage is translated in Selected Extract 3.2.4 (see pages 222-224).
151 The topic of the two armours occurs in a number of places in the Collected Sayings to provide a commentary upon the yoga of the innate (lhan cig skyes sbyor, see note 150). Four passages in Text 31 (Ki, 2-6-15a - 2-6-17a) are devoted to this, each with a different emphasis. Refer to Selected Extracts 3.2.1-3.2.4 for a translation of these four passages (see pages 214-224).
152 dkar pa'i chos
internal conceptual thoughts are to be avoided. [1-19-2b] First, adopt the [correct] bodily posture with crossed legs and so on. Next, as you look with wisdom at the characteristics of mind, say three times, "It is non-arising. It is non-ceasing. It is not a thing." That is the wisdom of hearing. Based on that, then reflect on its meaning. "Non-arising" means it has never arisen. "Non-ceasing" means that because it never arose, there is nothing to cease. "Not a thing" means that it is utterly devoid of colour and shape and the like. Understanding that is the wisdom of contemplation. Understanding that what is realized in this way as the essential meaning is the wisdom of meditation.

By understanding that as the [essential] meaning, there is no fear of samsāra. Samsāra is conceptual thoughts and conceptual thoughts are the mind. When you understand the non-arisen mind as the dharmakāya, fear of samsāra does not arise and there is no wish for awakening—you understand that there is no awakening to accomplish other than [this] realization of dharmakāya. Therefore, your conceptual thoughts are necessary. They are kind. They are indispensable. [Conceptual thoughts] are necessary because based on them you can realize the dharmakāya. They are

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153 A succinct explanation of the three wisdoms (shes rab gsum) is found in Text 30 (A, 2-5-11a):
The precious one also said: In general, with the wisdom of hearing all phenomena are made an object of understanding. With the wisdom of contemplation, the Dharma is differentiated: [for example] the lesser and greater vehicles, and what is the view and what is not the view, is differentiated. With the wisdom of meditation, the mind, that is like a mad elephant, is tied to its object, [that is like] a pillar, with mindfulness, [that is like the rope]. Placing the mind one-pointedly is calm abiding (zhi gnas). Even if experiences of bliss, clarity and non-conceptuality arise, if they are not known to be the nature of mind, then this is called "being uncertain about appearances."* The realization that they lack inherent existence and are unborn is called "special insight." For as long as there is an analysing dualistic mind, there is the wisdom of contemplation. [What] is beyond [dualistic] analysing is called "the wisdom of meditation."

yang rin po che'i zhal nas/ spyir thos pa'i shes rab kyis chos thams cad go yal du byed/ bsam pa'i shes rab kyis chos 'byed par byed de/ theg pa che chung 'byed pa dang / lta ba dang lta ma yin pa 'byed par byed/ sgom pa'i shes rab kyis sems glang po che smyon pa dang 'dra ba de/ dmigs pa'i ka ba la dran pa'i zhags thag gis dam du bcings nas/ blo rtse gcig tu 'jog pa de zhi gnas yin te/ bde gsal mi rtog pa'i nyams byung yang / sems nyid du ma chod na snang la ma nges pa zhes bya/ de rang bzhiin ma grub pa skye med du rtogs pa ni lhaq mthong zhes bya/ ji srid blo'i rtog dpyod yod phan chad ni/ bsam pa'i shes rab la/ rtog dpyod las 'das nas sgom pa'i shes rab ces bya'o/

* See note 326 for a further discussion on being uncertain about appearances.

The term don gyi ngo seems to be a synonym for nying po'i don, both translated as "essential meaning" (see note 1489).
kind [because] they appear as your friends on the path. They are indispensable [because] without them you have no means to realize the dharmakāya.

Once you have done this, you meditate without your mind being distracted from the dharmakāya. Conceptual thoughts that arise from within that state arise from the mind and dissolve into the mind. This is called "Taking [conceptual thoughts] as indivisible with the mind," "Taking [conceptual thoughts] as the yoga of the innate," and "Taking [conceptual thoughts] as the dharmamudrā." In the context of mahāmudrā, the innate nature of mind is the dharmakāya and innate appearance is the luminosity of the dharmakāya.

That is to say, the inner perceiving mind is the dharmakāya and the outer perceived objects are its luminosity. [1-19-3a] Like the sun and its rays or sandalwood and its aroma, they are not separate. If you were to ask, "How do you remain like that?" [it is because in that state] there are no conceptual thoughts clinging to a separation of the mind and [its]

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154 For further information on dharmamudrā, see note 162.
155 sems nyid lhan cig skyes pa.
156 snang ba lhan cig skyes pa.
157 The topic of the innate nature of mind (sems nyid lhan cig skyes pa) being the dharmakāya (chos sku) and innate appearance (snang ba lhan cig skyes pa) being the luminosity of the dharmakāya (chos skui 'od) is common in the Collected Sayings, usually in conjunction with two, or three, sets of instructions. For example, in Text 6 (Cha, 1-6-11a) it is stated:

There are three teachings to realize and three teachings to practice. The three teachings to realize are that you must understand that: [appearances] arise [on] the path in many ways [even though] innate appearance is nothing in and of itself; although appearing in many ways, [those appearances] are nothing in and of themselves, beyond being an object; and, [the two] are non-dual and indescribable. The three teachings to practice are, regarding the innate nature of mind, that: at the beginning, free of all effort, relax the body and mind; in the middle, free of doubts, rest the mind, unaltered and fresh; and, at the end, know that all sensations are unborn.

de la rtogs par bya ba'i chos gsun/ nyams su blang ba'i chos gsun yin/ de rtogs par bya ba'i chos gsun ni/ lam sna tshogs su shar bar rtogs par bya/ snang ba lhan cig skyes pa ci yang ma yin pa/ sna tshogs su shar ba don ci yang ma yin pa las 'das par shes par bya/ gnyis med smra bar mi nus par shes par bya'o/ nyams su blangs ba'i chos gsun ni/ sems nyid lhan cig skyes pa la dang por rtsol sgrub dang bral bas lus sems khong glod pa dang / bar du the tshom med pas sens ma bcos par so mar bzhag pa dang / tha ma byung tshor thams cad skye med du shes par bya'o gsung /

Refer to Selected Extract 3.1.1 for further details and also a description of the third set of instructions (see pages 209-214).
appearances. You remain in your fundamental nature,\textsuperscript{158} in your unaltered essential nature.\textsuperscript{159}

Let go of hopes for awakening,\textsuperscript{160} fear of \textit{samsāra}, and striving after the nature of mind! This

\textsuperscript{158} gnyug ma\textquotesingle i don. Fundamental nature (\textit{gnyug ma}) is a recurring term in this text and the \textit{Collected Sayings}. It is explained in Text 6 (Cha, 1-6-9b):

If you were to ask, "What is the meaning of 'fundamental nature'?" then it is said that, "It is not situated on any support, not obstructed by any boundary, does not sway in any direction, does not aim at any outcome, cannot be represented by any example and is not encountered by any explanation." The first, "not situated on any support," [means] it does not depend upon any consciousness, like the \textit{Thiko} bird. "Not obstructed by any boundary" [means] there is no hope and fear and no judgement. "Does not sway in any direction" [means] it does not fall into eternalism and nihilism. "Does not aim at any outcome" [means] it is without assertions. "Cannot be represented by any example" [means] it is unidentifiable. "Not encountered by any explanation" [means] it is beyond all explanations.

\textsuperscript{159} gnyug ma zhes bya\textquotesingle i don ci la zer na/ rten gang la yang ma bcas pa/ go gar yang ma 'gags pa/ phyogs gar yang ma lhung ba/ phugs gar yang ma gtim pa/ dpe gis kyang mthosn du med pa/ brjod pa gis kyang thog tu mi phebs pa cig la zer ba yin gsung/ de la dang po rten gang la yang ma bca' ba ni/ shes pa ci la yang mi rten pa ste/ dper na bya thi ko ni bzhin yin/ go gar yang ma 'gags pa ni/ re dogs dgra' phug gang yang med pa'o/ phyogs gar yang ma lhung ba ni/ rtag chad kyi mthar ma lhung ba'a/ phugs gar yang ma gtim pa ni 'dod pa med pa'a/ dpe gis kyang mthosn du med pa ni/ ngos bzungs thams cad dang bral ba'a'/ brjod pa gang gis kyang thog tu mi phebs pa ni/ brjod pa thams cad las 'das pa yin gsungs so/

"Fundamental nature," while having many synonyms (see note 184) is contrasted with the yoga of the innate (\textit{lhan cig skyes sbyor}, see notes 150 and 151), in Text 10 (Tha, 1-10-45a - 45b):

The precious lama said, "If you were to ask, 'What is the difference between the fundamental state and the yoga of the innate?'

Then the yoga of the innate is bringing conceptual thoughts onto the path. There are two [types] of thoughts: good thoughts and bad thoughts. [However], knowing that whatever thoughts arise are kind, bring them onto the path. Wandering in \textit{samsāra} [means] that it is, because you do not recognize those thoughts, [you] wander. When [you] bring thoughts onto the path, \textit{samsāra} [involves] no anxiety.

Of the fundamental state, he said, "By bringing thoughts onto the path, you maintain the duality of that which is to be undermined and what does the undermining, and [so] thoughts are never exhausted. Whenever a thought arises, you must recognize it. When another arises, that also must be recognized. But if you do not see [their] essence, that is useless. When something to see arises, it is [just] "me"—there is nothing else to be seen. If [you] do not see [it as] "me," then because [your] thoughts are not exhausted, [you] have the fault of not meeting that which is you. "I, " in the beginning, is non-arising, in the middle is non-abiding, in the end is non-ceasing, its nature is uninterrupted, and its characteristics are beyond [conceptual] mind.

An alternative translation can be found in Duff, \textit{Gampopa Teaches Essence Mahamudra}, 177–78. Likewise, the term \textit{mahāmudrā} is contrasted with the yoga of the innate in Text 11 (Da, 1-11-3a):
mind, which is nothing in of itself, natural and genuine, is the ultimate truth. When you
realize the essential nature of your own unaltered mind, [you realize] all phenomena seen or
heard are not other than that nature. A dharmakāya different to it has not been spoken of by a
perfectly awakened buddha in the tantras or seen by our venerable accomplished masters.
Therefore, by realizing the fundamental nature of your own unaltered mind, all phenomena
naturally appear as the same.

"Well then, if you were to ask, "Is there a difference or not between mahāmudrā and the yoga of the innate,
then mahāmudrā is the non-duality of, [first], all the spontaneously present, beginningless phenomena of
samsāra and nirvāṇa, and, [second], the space-like dharmatā, [which is] continuous wisdom. It is non-
interrupted. The yoga of the innate is joining whatever conceptual thought that may arise to the four kāyas
and therefore it is not asserted as continuous and is interrupted."

'o na phyag rgya chen po dang lhan cig skyes shyor gnyis la khyad bdog gam mi bdog 'jus pas/ phyag rgya
chen po ni 'khor ba dang mya ngan las 'das pa'i chos thams cad ye nas lhan gis grub pa' chos nyid nam
mkha' lla bu dus thams cad pa'i ye shes/ gnyis med cig yin te rgyun chad pa med pa yin/ lhan cig skyes shyor
ni rtog pa gang skyes sku bzhin shyor ba yin pas dus thams cad par mi 'dod de rgyun chad yod gsung /

An alternative translation can be found in Duff, 198–99. Fundamental nature, dharmatā, and mahāmudrā are
treated together in Text 25 (Ra, 1-25-1b - 2a):

The precious bodhisattva said, "All inner and outer [phenomena] are the innate [nature of mind]. The
possible appearances of mere samsāra and nirvāṇa are one in the state of the fundamental nature. [All] that
came in the past and will come in the future, and the variety of thoughts (dran pa) that are present now,
whatever appears or whatever arises, are one in the essence of the fundamental nature. In the past, they
abided in the dharmatā, the fundamental nature. In the future, they will abide in the dharmatā, the
fundamental nature. Whatever multitude of thoughts are arising now are not beyond the state of the
dharmatā, the fundamental nature." That realization of the lack of distinction between the three times of
past, present and future is called mahāmudrā. In that [term],** phyag [means] the realization that all the
possible appearances of mere samsāra and nirvāṇa are not beyond the state of the non-arising dharmatā.
rgya [means] every possible appearance is not beyond the essential meaning of the fundamental state.
Because dharmatā is realized as self-liberated, it is called chen po.

/byang chub sems dpu 'rin po che'i gsum nas/ phyi nang thams cad lhan cig skyes/ snang srid 'khor 'das
tsam/ gnyug ma'i ngang du gcig go/ 'das pa'i song tshad/ ma 'ongs pa'i 'ong tshad/ da lta dran pa sna tshogs
cir snang cir shar yang / de gsum ka gnyug ma'i ngo bor gcig go / 'das pa'i dus na chos nyid gnyug mar
gnas/ ma 'ongs pa'i dus na yang chos nyid gnyug mar gnas/ da lta dran pa sna tshogs ci shar yang / chos
nyid gnyug ma'i ngang las mi 'du'/ 'das ma 'ongs da lta gsum dus la khyad par med pa rtogs pa ni/ phyag
rgya chen po'ol/ de la phyag ni/ snang srid 'khor 'das tsam chos nyid skye ba med pa'i ngang las mi 'da' bar
rtogs pa ni phyag go/ cir snang cir srid thams cad gnyug ma'i don las mi 'da' bas rgya'ol/ chos nyid rang
grol du rtogs pas na chen po/ol

* I have been unable to identify the Thiko bird (bya thi ko) and hence cannot describe its attributes or behaviour.

** The Sanskrit term mahāmudrā is translated into a four syllable Tibetan term phyag rgya chen po. Here, the
Tibetan term is the basis of the explanation. A more extensive explanation of the meaning of the syllables of
mahāmudrā is provided in Text 8 (Nya, 1-8-7a - 7b). An English translation of this passage can be found in

159 de kho na nyid ma bcos pa.
160 'bras bu.
The tradition of Ācārya Nāgārjuna\textsuperscript{161} asserts four mudrās: karmamudrā, dharmamudrā, samayamudrā and mahāmudrā. [Beings of] the lowest [capacity], driven by attachment, meditate by relying upon karmamudrā. [Beings of] medium [capacity], devoid of attachment, meditate by relying upon samayamudrā—a meditation with characteristics that relies upon the generation stage—and dharmamudrā, which produces the realization that conceptual thoughts are the dharmakāya. [Beings of] the highest capacity bring about knowledge of the unaltered essence, the nature of mind, mahāmudrā. That is to say, [they] realize the nature of mind, the wisdom that has abandoned conceptual thoughts and is free from the perceiving mind and perceived objects, [1-19-3b] that is unconditioned and not produced by causes and conditions.\textsuperscript{162}


\textsuperscript{162} Text 20 (Wa, 1-20-5a - 5b) provides an alternative description of the four mudrās.

\textit{Namo guru.}

In the pith instruction on the four mudrās: karmamudrā is the example, dharmamudrā is the action, mahāmudrā is the result and samayamudrā [creates] benefit for others. The example, karmamudrā, has two types: the illustrative innate and the actual innate. First, the illustrative innate is like a butter lamp inside a vase, unable to cast its light externally. [Here], you act in a way that grasps at conditioned bliss as a tangible thing. Second, [in] the actual innate, you have identified [the nature of] non-conditioned bliss [and] are without attachment and clinging. You know that its object lacks inherent existence and know that you are resting merely in [the experiences of] bliss, clarity and non-conceptuality.

The path,\textsuperscript{*} dharmamudrā, has two types: together with the fundamental state and separated from the fundamental state. In the first, [dharmamudrā] together with the fundamental state, the four daily activities are uninterrupted, like the [river] Gaṅgā. They are, meaningful, unchanging in purpose, [yet] the conduct is unidentifiable, with no distinction among [periods of] meditation and post-meditation. In the second, [dharmamudrā] separated from the fundamental state, if you meditate in accordance with wisdom, the [fundamental state] comes, and if you do not, it will not, and your karma will not be strengthened.

The result, mahāmudrā, has two types: with stains and free of stains. In the first, [mahāmudrā] with stains, although you know what the goal is, experience has not arisen in the mind. [Here], you act in a way that has not cut the rope to tangible hopes and fears. The second, [mahāmudrā] without stains, is like the sun rising in a cloudless sky. There is no hope and fear, no judgement, no words. There is nothing at all to be done. Simply just that is called "the ultimate result."
Moreover, there is the threefold [explanation of] "The nature of mind, the essence of mind and the characteristic of mind." The "nature of mind" is naturally pure. It is unconditioned and pervades all the phenomena of saṃsāra and nirvāṇa. The "essence of mind" is reflexive awareness\(^\text{163}\) that is free of arising and ceasing. The "characteristic of mind" is to appear as various forms out of habitual tendencies.\(^\text{164}\) That being so, whatever

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\(^\text{163}\) An alternative brief definition is provided in Text 25 (Ra, 1-25-7a - 7b):

There is the essence of mind, the nature of mind and the characteristic of mind. The essence of mind is that it is free from bias and all elaborations. The nature of mind is that is clear, unobstructed, and unidentifiable. The characteristic of mind is to become all manner of conceptual thoughts.

\(^\text{164}\) A much longer explanation is provided in Text 8 (Nya, 1-8-6b - 7a). That passage includes some useful synonyms:
you meditate upon is called "an appearance of mind." The mind of a perfectly awakened buddha, the mind of a bodhisattva abiding on the grounds, and the mind of a sentient being in the six realms of cyclic existence [are all] the unobstructed and clear essence of reflexive awareness—this is the meditation. Perhaps it is hard. Because you have not exhausted your obstructions, even though this [essence of mind] always accompanies you, you do not see its face. Or perhaps it is easy. Without needing to search elsewhere, you [already] have it. [After all], you say, "My mind, my mind." It appears with various characteristics [but] its essence is unaltered, intrinsically clear, and lucid. It is just this.

But you Kadampas! Until you recognize this, you must persevere in every way possible. If you are not liberated in this life, having bid a final farewell with a dejected sigh to this precious human body, there is a risk that, having turned to face the lower realms, you will go there. Therefore, practice the Dharma from the bottom of your heart! As [Geshe] Chengawa said, "Even were you to take out my heart, it would nothing more than a fleshy red lump." Having sincerely set aside all worldly activities, you must do the practice!

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Since the essence is unbroken throughout the past, present, and future, it cannot be cut. It is uncompounded. It is primordially and spontaneously present, so it cannot be destroyed. It is devoid of of form or color. It is not a substance or a thing, which is why it is unstoppable. When you understand what this means, it is called the essence. It is called great bliss. It is called innate wisdom. It is called nonduality. (Translation in Ringu Tulku, Confusion Arises as Wisdom, 212–13.)

dus gsum rgyun chad med pa yin pas/ bchos pas mi chod 'dus byas ma yin te/ gnod ma nas rang bzhi nhun gyis grub pa yin pas/ bshig pas mi shigs gzugs dang kha dog tu ma grub/ dngos po dang mtsan mar ma grub pa yin pas kyang bkag pas mi khog so/ de lta bu'i don rtags na sems kyi ngo bo zhes bya/ bde ba chen po zhes bya/ lhan cig skyes pa'i ye shes zhes bya/ gnyis su med pa zhes bya

165 thugs, the honorific word for mind, is used for the mind of a perfectly awakened buddha (yang dag par rdzogs pa'i sangs rgyas) and the mind of a bodhisattva, while the non-honorific sems is used here for the mind of an ordinary being.

166 Geshe Chengawa (spyin snga ba tshul khrims 'bar, 1038-1103) was one of the three main students of Dromtönpa'i, who in turn was one of the main students of Atiśa (see note 5). He was the teacher of two other geshes referred to in this annotated translation: Cha Yulwa (see note 227) and Nyug Rumpa (see 293). For further information on Chengawa see Vetturini, ‘The Bka’ Gdams Pa School’, 123–25.

167 dmar po ltar ltar po. This is a stage of development of an embryo in the womb as described in Text 40 (E, 2-13-27b):
People] say I am a yogin, but I [myself] am extremely attentive to cause and effect. [1-19-4a] This is the pith instruction of my masters. If you are careless about cause and effect, the Dharma has not really penetrated you. Even if you claim to have a lofty view, it will be of no benefit. Therefore, son, do not accumulate non-virtue on account of others. Do not break the law of Dharma. These two are extremely dangerous. They are an unseen abyss. They will completely exhaust your roots of virtue. Therefore, remain in private and practice! Your [remaining] life is brief—maybe [only] a few years or months. Therefore, you must practice as much as possible towards its single goal. If you practice from the bottom of your heart, awakening will not take long. According to secret mantra, if a worthy student meets a realized master and practices correctly he will reach awakening in one lifetime.

Section 2

Namo guru.

In the third week in the mother’s womb, the “activator” energy stirs the womb, making the four elements further consolidate. This is known as the lump and looks like a metal spoon or an ant. (Translation in Gampopa, Ornament of Precious Liberation, 69.)

de nas zhag bdun phrag gsun pa la ma'i mngal nas/ mdzod ka zhes bya ba'i rlung byung nas/ mngal de la reg pas khamz bzhi po dag shin tu mgon du snang bar 'gyur te/ de ni ltar ltar po zhes bya'o/ /de'i dbyibs ni lcags kyi thur ma'am/ srin bu greg ma dang 'dra'o/

The implication is that he has nothing more to explain.

168 The roots of virtue (dge ba'i rtsa ba, kuśalamūla) are the cumulative meritorious deeds performed by an individual which lead to good future rebirths. They are the opposite of the three poisons (see note 1524). See Robert E. Buswell and Donald S. Lopez, The Princeton Dictionary of Buddhism (Princeton: Princeton University Press, 2013), 1135.

169 This passage, "Moreover, there is the threefold [explanation of], ”The nature of mind … awakening will not take long.” (yang na sems kyi rang bzhin/ ... sangs rgya ba la dus yun ring po med), closely parallels a passage in Text 21 (Zha, 1-21-5b - 6a). The two passages are compared in Appendix A2, p. 263.

170 The qualities of a worthy student are detailed in Section 9, (see page 99).

171 In Section 11, this saying is attributed to Milarepa (see note 291). For information on Milarepa, see note 222.

172 The critical edition can be found on pages 141-144.
It is said that, "The essence of reflexive awareness is nothing in and of itself. If the ultimate is realized as devoid of all arising and ceasing, then within mahāmudrā there is no dhyāna and [that] realization is awakening." If you dwell there only a short time, it does not matter. Even if it is for no more than two moments or the time it takes to eat a meal, meditation is very important. Longing to remain [in meditation] for a long time is a fault. If there are subtle conceptual thoughts, it does not matter. They are your own essence. It is not necessary to abandon them. Look at where they unfold from where they return to. With the wisdom of discernment, examine them both inside and out.

When you examine in this way, consider whether or not there exists something else more excellent than the ultimate—that which is nothing in and of itself and is devoid of all arising and ceasing. Consider the non-conceptual samādhi of the four spheres. [1-19-4b]

They are unconscious and blank states. Which is better—those [states] or your [own] awareness? [Their] non-conceptuality is a neutral [state of mind] and therefore cannot accomplish any purpose. The ordinary mind is better than that. Consider the entire expanse of space filled with male and female deities, guiding you upwards, thinking that you are indivisible with them. Which is better? Although they appear like that, they are [only] emanations of the mind. That is to say, they are impermanent. The ordinary mind is better than that. Even more than that, when you visualize yourself as a buddha, with a body of a

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173 Meditative absorption (bsam gtan, dhyāna) is being entirely focussed on the object of meditation (dmigs yul). There are two types: that associated with the form realm (gzugs na spy od pa’i bsam gtan, rūpāvacaradhyāna) and that associated with the formless realm (gzugs med na spy od pa’i bsam, ārūpyāvacaradhyāna). Each has four levels of absorption. Mastery of the fourth level of the former gives rise to the miraculous powers (see note 180). See Buswell and Lopez, The Princeton Dictionary of Buddhism, 657–58.

174 so soro rto’gs pa’i shes rab

175 The four spheres (skyey med kyi mu bzhi) are the four divisions of the formless realm (gzugs med kham, ārūpyadhātu). Each sphere is associated with a level of meditative absorption (see note 173). See Buswell and Lopez, The Princeton Dictionary of Buddhism, 193–94.

176 tha ma’i gyi shes pa. For a discussion of this term, see note 184.

177 ’gyur ba can
[particular] colour, holding [certain] ritual implements and ornamented with various garments and adornments, created like an illusion or a rainbow—which is better? That is [only] the generation phase.\footnote{This description follows the description of the generation phase (bskyed rims) in Text 8 (1.8.8a - 8b):}

Because it is made by the mind, it becomes identifiable. The ordinary mind is better than that.

[Consider], like the philosophers or Kadampas, the non-established basis for both the perceiving mind or perceived objects. Having seen them [both] as non-arisen, all the multitude of appearances\footnote{Miraculous powers (mgon par shes pa, abhijñā) are of two types: mundane (’jig rten pa, laukika.), gained in the fourth stage of meditative absorption (see note 173) and supramundane (’jig rten las ’das pa, lokottara), gained through an understanding of reality during insight meditation (lhag mthong, vipaśyanā). Here, the text is referring to mundane miraculous powers, of which there are five, such as clairvoyance (lha’i mig, divyacakṣus). See Buswell and Lopez, The Princeton Dictionary of Buddhism, 60.} are, needless to say, purified by the mind. They cannot be made to be seen even with the eyes, [rather] all phenomena are made by the mind to be like the centre of an utterly pure sky. Which is better? In other words, it is emptiness made by the mind. The ordinary mind is better than that.

That being so, what about creating miraculous powers?\footnote{That is, how do the gods create miraculous powers?} Which is better? Even gods have miraculous powers. But while it would be obvious that gods have miraculous powers,
so too do even fortune tellers. They are just worldly. Even ghosts have miraculous powers. They are useless. The ordinary mind is better than that.

It is said of the ordinary mind [1-19-5a] in the Hevajra-tantra:

The innate cannot be explained by another,
Nor can anyone find it.
It is known by special moments with the master,
And through your own merit.

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182 *dus thabs*, *guruparvan*. See note 184.

183 This whole section, "Namo guru. It is said that, … And through your own merit." (/na mo gu ru/ ... /bdag gis bsod nams las shes bya/ /ches gsungs so/), closely parallels a passage in Text 31 (Ki, 2-6-26a - 26b). The two passages are compared in Appendix A2, p. 265. Text 3 (Ga, 1-3-44a - 44b) also contains a very similar passage (see note 231).

A separate, slightly fuller, passage with the same overall structure and similar contents, concluding with an explanation of the ordinary mind as the "king of all wisdom," (ye she thams cad kyi rgyal po) is found in Text 8 (Nya, 1-8-13a - 14a). That passage includes some useful synonyms:

What is ordinary mind? It is your own consciousness, unadulterated by anything, unspoiled by any kind of worldly consciousness. No matter what sort of dullness or thoughts hide it, it remains in its natural state. If you realize it, it is the wisdom of pristine awareness. If you do not recognize it, it is coemergent ignorance. When you realize this, it is called rigpa. It is called the essence. It is called innate wisdom. It is called the ordinary mind. It is called the primordial state. It is called free from extremes. It is called luminosity.

(Translation in Ringu Tulku, *Confusion Arises as Wisdom*, 224–26.)

Thus we see the synonyms: ordinary mind (*tha mal gyi shes pa*), essence (*ngo bo*), innate wisdom (*lhan cig skyes pa'i ye shes*), fundamental nature (*gnyug ma*), free of elaboration (*spros bral*), luminosity (*'od gsal*), and, also, as listed in note 164, essence of mind (*sems kyi ngo bo*), great bliss (*bde ba chen po*) and nonduality (*gnyis su med pa*). One of the more common sequences includes ordinary mind, unaltered (*ma bcos pa*), and fundamental nature. For example, Text 10 (Tha, 1-10-31a) reads:

What are the ordinary mind, unaltered [mind] and fundamental nature? The ordinary mind is the original mind, a mind not changed by philosophical systems. The unaltered [mind] is [one] left natural, without being adjusted. The fundamental nature, on account of the above, is non-arising, non-ceasing and without interruption.

/tha mal gyi shes pa ma bcos pa/ /gnyug ma gsum gang zhe na/ /tha mal gyi shes pa ni/ /dang po'i shes pa grub mtha'/ gzhan gyis blos ma bsgyur ba'o' /ma bcos pa ni bca bcos mi bya bar/ rang gar gtong ba'o'/ /gnyug ma ni de'i don ma skyes shing mi 'gag la rgyun chad pa med pas na gnyug ma'o/
An alternative translation is available in Duff, *Gampopa Teaches Essence Mahamudra*, 139–40. The same trio is discussed in Text 31 (Ki, 2-6-18a - 18b). Text 10 (Tha, 1-10-23b -24a), replaces "fundamental nature" with the "essence of mind" (*sems nyid*) and employs a common explanation of them (see notes 158 and 192):

Well then, what is emptiness, the unmistaken natural state? It is the nature of mind. It is the fundamental nature. It is the [unaltered] mind. It is not situated on any support, not obstructed by any boundary, does not sway in any direction, does not aim at any outcome, being without an object of focus it is without hope or fear, cannot be represented by any example, and is not encountered by any explanation. It appears clearly to a buddha. Relying upon innumerable means it arises naturally. At that point, conceptual thoughts are naturally severed, afflictive emotions naturally cease, wisdom naturally shines out, and the view is naturally realized. It cannot be imputed through [verbal] conventions—other than being experienced in the mind, it cannot be expressed, like the bliss experienced by a young woman or the dream of a mute [person].

All sentient beings have innate wisdom,
[But] like a beggar's jewel it is of no benefit.
It is easy to realize—it's right in front of you.
It is free of difficulty, not [needing] any identification,
[And] beyond being an object of thinking.
If you ask, "What is the way to realize it?"
It is by accumulating merit and making supplications.

'o na stong pa nyid/ ma nor ba rnal ma de gang yin na/ *sems nyid gnyug ma ma bcos pa/ rten gang yang ma bca/* sgo gar yang ma 'gags pa/ mtha' gar yang ma thung ba/ phugs gar yang ma gud pa/ dming yul med pas re dogs med pa/ zhe 'dod dang bral ba ste/ dpe gang gis mtshan du med/ brjod pa gang gis kyang thog tu mi phebs/ snga's rgyas la gsal bar snang / rnal 'byor pa la thabs dpag tu med pa la brten nas/ rang bzhin gis byung ste/ de'i tsha rtog pa rang shugs kyi schos/ nyon mongs pa ngang gis 'gags /ye shes shugs kyi's 'char/ lta ba rang shugs kyi rtogs/ tha snyad gang da yang mi thogs/ *sems la nyams su myong ba las ngag tu brjod du ma bshub ste/ gzhon nu ma'i bde ba myong ba'lam/ ikugs pa'i rmi lam lta bu'o/* /sems nyid tshan cig skies pa yi/ *ye shes sems can kun la yod/ /dnhul po'i gter bzhin phan ma thogs/ /rtogs par sla ste drung na 'dug /'dka' ste ngos brzang thams cas brdal/ /bsam pa'i yul las 'das pas so/ /rtogs pa'i thabs ni gang zhe na/ /tshogs bsags gsal ba gدب pa'o/'

An alternative translation is available in Duff, 118–19. Text 23 ('a, 1-23-2b) presents some further synonyms:

It is said, "The innate is the ordinary mind. It is the unaltered [mind]. It is the fundamental nature. It is the dharmakāya. It is awakening. To recognize that, then by leaving the ordinary mind natural, internal and external distractions can do no harm."

//lhan cig skies pa ni tna mal gzi shes pa yin/ de ma bcos pa yin/ de gnyug ma yin/ de chos sku yin/ de sangs rgyas yin/ de ngo shes par byed pa ni (ni) CA in Vol. 12 ff. 3a, yin CB) / tna mal gzi shes pa rang gar bzhag pas/ phyi rtag gi gyang bas mi gnod pa yin no/ /ches gsungs so://

Section 3

My precious lama said:

It is said, "Innate wisdom is this now present ordinary mind that has always existed."

The way to recognize innate wisdom is, having relied on the instructions of an authentic
master, to leave that ordinary mind unaltered. Leave it untainted. Leave it just as it is and natural. If you leave it like this, you will realize the nature of your mind is non-arising. You will realize it is non-ceasing. You will realize it is non-abiding. You will realize it is not a thing. Through this perfect realization, you will realize that [everything] you see or hear is also just like that. This is called the "view." Remaining, always, with such an undistracted, unaltered mind is called "meditation." In this way, see that the non-arising nature of mind and [everything] seen and heard are indivisible, like the ocean and its waves.

To act [in accordance with] cause and effect is the called the "conduct."

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187 The features of leaving, or resting, the mind are returned to later in this text in Section 13 and Section 14 (see note 325).

188 This passage, "It is said "Innate wisdom" … To act [in accordance with] cause and effect is called the 'conduct.'" closely parallels a passage in Text 23 ('a, 1-23-5b). The two passages are compared in Appendix A2, p.267. The passage is also

189 snang grags
Furthermore, there can be mental engagement with the general idea of something and mental engagement with reality itself. [Regarding the former,] the [view of] Madhyamikas\textsuperscript{190} is, on the conventional level, to refute the four extremes of existence, non-existence, both existence and non-existence, and neither existence nor non-existence. Then, they accept the ultimate as free from elaboration, that is, free from all assertions. Those who practice the pāramitās\textsuperscript{191} assert that, on the conventional level, form and emptiness, emptiness and form are indivisible and that, on the ultimate level, phenomena are not [even] observed.

repeated in Text 30 (Ki, 2-6-26b - 27a), where the introductory citation is attributed to the Venerable Lama (perhaps Milarepa) and innate wisdom is written in its transliterated Sanskrit form:

The precious teacher said: The one who possesses experience and realization, the Venerable Lama, said, "Innate wisdom (sa ha dz+ha’i ye shes) is this now present ordinary mind." 

This passage, in the context of a presentation about being uncertain about appearances (snang la ma nges pa) and being certain about appearances (snang la nges pa) is covered in detail in Selected Extract 3.4 (see note 1527).

\textsuperscript{190}Madhyamikas are the proponents of madhyamaka (see note 216).

\textsuperscript{191}Although the relationship among the doxographical distinctions within the the Collected Sayings are sometimes complex (see note 85), some statements are quite standard. Those who practice the pāramitās (pha rol tu phyin pa pa) are one of the two types of Mahāyāna practitioner, as stated, for example, in Text Text 5 (Ca, 1-5-25b - 26a):

\textit{Namo guru.} The precious lama said:

The books of the three precious collections* of Buddha's teachings, even though they are [vast] like a mountain range, can all be summarized under two topics: the provisional meaning, Dharma that creates good rebirth, and the definitive meaning, Dharma that creates pure rebirth. The topics of the first [of these] explain: the shortcomings of the cause, and of the result, of the ten non-virtues, and the qualities of the cause, and of the result of, the ten virtues.** A person who strives for rebirth in the higher realms, by abandoning the ten non-virtues and practicing the ten virtues, obtains that result—a higher rebirth as a god or human. [The topics of ] the second [explain how] the three types of being that have lineage, having entered the door of the three [different] vehicles and practiced [in their respective] accomplishment, obtain [one of] the three types of awakening.***

From among those two, here I will not explain [the topic of] provisional meaning and from the three [topics] of definitive meaning I will not explain the vehicles of the śrāvaka and pratyekabuddha. I will explain the instructions of the Mahāyāna. Within that, there are two: the vehicle of perfections and the fruitional vehicle of secret mantra. Here, I will not explain the first [but] will explain the second, the fruitional vehicle of secret mantra.

Within that there are two [topics]: the instructions on the generation stage and the instructions on the completion stage. Here, I will not explain the generation stage [but] will explain the instructions of the completion stage. Within that there are two [topics]: the pith instructions of the Complete Perfection and the pith instructions of mahāmudrā. Here, I will explain instructions of mahāmudrā. Within that there are also
two [topics]: [mahāmudrā] with stains and stainless [mahāmudrā]. Here, I will explain instructions of stainless mahāmudrā. Within that there are three [parts]: the stainless ground, the stainless path and the stainless result. The first is that the dharmatā is naturally pure. The second is taking innate wisdom as the path. The third is never being separated from the truth of the inseparability of space and wisdom.****

Virtuous deeds (dge ba, kuśala) are those not motivated by the three poisons (see note 1524). They are normally listed as ten: three of the body, four of speech, and three related to the mind. Their opposites are non-virtuous deeds (mi dge ba, akusala). See Buswell and Lopez, The Princeton Dictionary of Buddhism, 1134.

Five types of beings with the potential for awakening are described in Text 40 (E, 2-13-3b - 6b), of which the final three are those in the śrāvaka, pratyekabuddha and Mahāyāna vehicles. The passage starts with the following summary:

"That "every sentient being has the potential to become a buddha" is explained through the five ways in which they stand in respect to enlightenment potential. These are outlined in the following synopsis:

Those with enlightenment potential can be summed up as belonging to five groups: those with severed potential, undetermined potential, śrāvaka potential, pratyekabuddha potential, and those with Mahayana potential. (Translation in Gampopa, Ornament of Precious Liberation, 16–21.)

**** The terms space (dbyings) and wisdom (ye shes) are briefly defined in Text 10 (Tha, 1-10-31a).

If you were to ask, "What are space and wisdom?" then, space is the characteristic of all saṃsāra and nirvāṇa. Wisdom is luminosity, the pure nature of mind.

An alternative English translation can be found in Duff, Gampopa Teaches Essence Mahamudra, 141. While this definition agrees with a very similar short statement in Text 31 (Ki, 2-6-27b), the definitions are stated, incorrectly, the other way around in Text 6 (Cha, 1-6-11a - 11b).
Mental engagement with reality itself is [only for] a follower of secret mantra. Tilopa said:

All the phenomena gathered within samsāra and nirvāṇa are not external and are nothing other than mind. It is said, "When you understand the mind is unborn, that is the view. When its meaning arises internally in your mind, that is realization. Placing the mind one-pointedly on the object of that realization is meditation. Not being distracted from that is conduct." There are two ways to practice that: meditation on the general idea of something and meditation on reality itself. [For the] first, because all phenomena are empty and [thus] unborn, they cannot be established as anything in and of themselves. You place the mind on that—that [emptiness] which has been created by the mind. For the second, [meditation upon] reality itself, the innate nature of mind itself and the luminosity [of innate appearance] that is the essence of awareness are the dharmakāya. That luminous, unaltered essence is reality itself. That essence lacks any support, does not sway in any direction, cannot be represented by any example and is not encountered through any explanation.* It is not in the domain of the logicians. It is said:

It cannot be known by anything,
But through meditating upon the blessings of the lama,
It will be seen with the eye of wisdom.
If you are in agreement with that, that is perfect.

That is what I assert.

* See note 184 for another example, and explanation, of this much-repeated phrase in the Collected Sayings.

A different explanation of the distinction between the vehicle of perfections and the fruitional vehicle of secret mantra is discussed, in the context of the fourth of the Four Dharmas (chos bzhi) [of Gampopa], in Text 8 (Nya, 1-8-4b - 5a):

Delusion arises as primordial wisdom in two ways, in accordance with the Sutrayana system of the Prajñaparamita, and in accordance with the Vajrayana system of the secret mantra. According to the Prajñaparamita, the consciousness that eliminates delusion is part of the relative truth. This makes consciousness itself like an illusion or a dream. The perceiving mind and its perceived objects have never been divided, and their nondual nature is inherently pure. Ultimately, there is no perceiving and nothing to be perceived. When you realize that the grasping and the grasped are completely at peace, beyond any conceptual fabrications, then delusion arises as primordial wisdom.

The way delusion arises as primordial wisdom according to the Vajrayana is like this: all delusion and nondelusion are inseparable from your mind. Not being separate, they are the nature of the mind, the essence
How amazing! Self-awareness
Is the wisdom of suchness.
I have nothing to teach you! 194

And, also: "The view is non-dual. The experience is uninterrupted. The meditation is un-biased. The conduct is free of accepting or rejecting [anything]. The result is free of hope and fear." 196

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of the mind, and the magical display of the mind. In itself, deluded consciousness is nonconceptual clarity. Clarity-emptiness cannot be pinpointed. Clarity-emptiness is uninterrupted. Clarity-emptiness is without a center or boundary. Awareness is baseless and naked.

We need to realize directly and vividly that this is the dharmakaya. The coemergent nature of the mind is the essence of the dharmakaya. The coemergent appearances are the radiance of the dharmakaya. All objects perceived externally as apparent existence, all aspects of samsara and nirvana, are indivisible from the nature of mind. They are nondual equality and simplicity, which arise as great bliss. To condense this into one point: delusion is unawareness, and once awareness has arisen as wisdom, then delusion arises as wisdom.

(Translation in Ringu Tulku, Confusion Arises as Wisdom, 209.)

/’khrul pa ye shes su ‘char ba la gnyis/ mtshan nyid pha rol tu phyin pa’i lugs dang / gsang sngags rdo rje theg pa’i lugs dang / pha rol tu phyin pa’i lugs kyi ‘khrul pa ye shes su ‘char ba ni/ ‘khrul pa sel mkhan gyi shes pa de kun rdzob sgyu ma rmi lam lta bu’i tshul gyis/ bzung ’dzin thams cad gdod ma nas tha mi dad cing / gnyis su med pa rang bzhin ngo bo nyid kyi nmam par dag pa/ mi snang ba/ snang ba med pa/ bzung ’dzin nye bar zhi ba spros pa’i mtha’ dang bral bar rtogs tsa na/ ’khrul pa ye shes su ‘char ba yin no/ /gsang sngags kyi lugs kyi ‘khrul pa ye shes su ‘char ba ni/ ’khrul pa dang ma ’khrul pa thams cad rang gi gnyis su med cing / tha mi dad pas sens kyi rang bzhin/ sens kyi ngo bo/ sens kyi cho ’phrul yin/ ’khrul mkhan rang la gsal la rtog pa med pa/ gsal stong ngos bzung med pa/ gsal stong rgyun chad med pa/ gsal stong mtha’ dbus med pa/ rig pa rten med pa gcer bu’i snying kyi don gzi thog tu rtogs dgos/ de lta bu’i gnyis nyid lhan cig skyes pa chos kyi sku’i ngo bo dang / snang ba lhan cig skyes pa chos kyi sku’i ’od/ phyi bzung bar bya bu’i yul/ snang srid khor’ das thams cad sens nyid dang tha mi dad pa/ gnyis su med pa/ mnyam pa nyid/ spros bral bde ba chen por ‘char dgos te/ ‘ub hril gyis bdus na ’khrul pa ma rig pa yin/ rig pa ye shes su shar nas ’khrul pa ye shes su shar ba yin gsung /

193 Tilopa (Tai lo pa, 10th-11th century). Tilopa was the teacher of Nâropa (1012/16-1100), who was a teacher of the Marpa (mar pa lo tsA ba chos kyi blo gros, (1012?-1097), who was a teacher of Milarepa (see note 222), the teacher of Gampopa. For a very brief history of mahâmudrâ in India and Tibet see Roger Jackson, ‘Mahâmudrâ: Natural Mind in Indian and Tibetan Buddhism: Mahâmudrâ’, Religion Compass 5, no. 7 (July 2011): 287–92. For further information on Tilopa see Khchen Thrangu Rinpoche, The Life of Tilopa and the Ganges Mahamudra (Crestone: Namo Buddha Publications, 2002), 1–32. A hagiography of Tilopa is Text 1 (Ka) of the Collected Sayings.

194 I was unable to determine the source of this citation.

195 dgag sgrub dang bral ba.

196 I was unable to determine the source of this citation. It is unclear from the text whether or not this second citation is also from Tilopa. This passage, "Those who practice the pāramitās … The result is free of hope and fear" (pha rol tu phyin pa pas … ‘bras bu re dogs dang bral ba yin gsung), closely parallels a passage in Text 28 (Sa, 2-3-5b). The two passages are compared in Appendix A2. p. 267.
The view of secret mantra is twofold: luminosity and union. Regarding union, having first requested the instructions from your master, then when they are practiced [this] is the way for experience to shine forth: leave the mind without [any] basis, leave it naturally pure, and leave it naturally luminous. Through leaving it this way, experience arises that is clear like the tip of a butter a lamp, pure like a precious container, and faultless like a cloudless sky. In all [situations], you have the experience of being like when one who is tormented by thirst finds water.

At that point, there are two ways to realize the view. [First], as an example, someone skilled in taking care of livestock, even when they roam in every direction, watches undistractedly over them. Likewise, when you rest your mind naturally, whatever conceptual thoughts may arise, pay attention to your mind without being distracted, and observe that there is no conceptual thought that is not the mind. [Second], as an example, when a forest catches fire, everything [in it] such as the plants assists it. Likewise, when you realize [the nature of] your mind, every appearance assists that [realization].

Therefore, the view is union. The experience is uninterrupted. The conduct is timeless and free of accepting or rejecting [anything]. [1-19-6a] You are never separated from experience that is devoid of all that is seen and heard.

Section 4

Through higher training in discipline, you will be born no higher than as a god or human in the desire realm and through the samādhi of the higher training in meditation, you will be born no higher than as a god in the form realm.198

197 The critical edition can be found on pages 146-147. This section has no directly related passages in the Collected Sayings.
The three trainings (bslab pa rnam pa gsum) are explained in Text 4 (Nga, 1-4-5b - 6b):

The three trainings are: the higher training in discipline, the higher training in meditation, and the higher training in wisdom. What is the higher training in discipline? Having taken the vows of individual liberation from a preceptor and teacher and maintaining them precisely is the discipline of restraint. Then, having given rise to aspiring and engaging bodhicitta and training in the precepts of a bodhisattva is the discipline of restraint. Then, having requested the empowerments of the secret mantra and maintaining samaya, such as the fourteen root and eight branch downfalls, precisely is the discipline of restraint. In the mind of one person abides, at the same time, the auspicious circumstance of the three vows.

If you think, "When they arise, how do they arise? When they remain, how do they remain? When maintained, how are they maintained? When possessed, how are they possessed? When repaired, how are they repaired?" then when you take vows from a preceptor and teacher, when you think, "I take up the vows of individual liberation" then that [vow] arises. When you think, "I take up the vows of a bodhisattva," then the vows of a bodhisattva arise. When you think, "I received empowerment and take up the samaya of secret mantra," then the vows of secret mantra arise. When they remain, they remain as specifics. What are the specifics? They are the same in essence, not existing separately. In the mind of a person, in the nature of mind, all three are complete. When they are maintained, they are maintained as commitments. What are the commitments? The vows of individual liberation are maintained according to the Luminous Discipline./* Having generated bodhicitta, [the vows] are maintained according to the Twenty Vows.** Engage in the deeds of a bodhisattva! Having received empowerment, maintain the samaya of secret mantra exactly as is taught in the Fourteen Root Downfalls etc.*** When they are possessed, they are possessed progressively. When they interact, because the lower are included in the latter, progressively the higher are made most important. When they are repaired, if the fault arises in [a vow of] individual liberation, if it must be confessed to preceptor and the like, confess it. If it must be done again, do it again. If the fault arises when being a bodhisattva, if it is fit for confessing to a bodhisattva who has generated bodhicitta, then confess. If it must be done again, do it again. That is the higher training in discipline.

As for the higher training in meditation, speculating about those vows—thinking, "Has a fault of [a vow] of individual liberation not arisen? Has a fault of [a vow] of a bodhisattva not arisen? Has a fault of [a vow] of secret mantra not arisen?"—your own mind is like a mad elephant. Having bound the mind to the pillar of higher discipline with the rope of mindfulness held by the hook of wisdom, doing the meditation stage by stage is calm abiding. With such calm abiding, having made the mind one-pointed, set going special insight. For as long as you investigate, that long is the wisdom of contemplation. Having passed beyond investigation, it is the wisdom of meditation.

Higher training in wisdom is understanding and realizing that the nature of all phenomena is free of elaboration.

de yang bslab pa rnam pa gsum ni/ lhag pa tshul khrims kyi bslab pa dang / lhag pa sems kyi bslab pa/ lhag pa shes rab kyi bslab pa gsum yin/ de la tshul khrims kyi bslab pa dang yin na mkhan po dang sloblo bzo dro la so so thar pa'i sdom pa phags nas ni jia ba bzhi bzrub ba ni sdom pa'i tshul khrims/ de nas smon po dang 'jug pa'i byang chub tu sems bskyed nas/ byang chub sems dpa'i bslab bya la slob pa ni sdom pa'i tshul khrims/ de nas gsang sngags kyi dbang zhus nas rtsa ba'i lzung ba bcu bzhi/ yan lag gi brya'ad la sogs pa'i dam tshig ji lha ba bzhi bzrub ba ni sdom pa'i tshul khrims/ gangzag gcig gi rgyud la sdom pa gsum rten 'brel skor cig tu gnas dgos te/ skyae na ji litar skyae/ gnas na ji litar gnas/ bsrung na ji litar bsrung/ Idan na ji litar ldam/ 'chos na ji litar 'chos snyam na/ mkhan sloblo sdom pa phangs pa'i dus su ngas so sor thar pa'i sdom pa phob snyam pa'i dus su skyae/ byang chub sems dpa'i sdom pa phob snyam pa'i dus su byang chub sems dpa'i sdom pa skyae/ dbang bskur ba'i dus su gsang sngags kyi dam tshig thob snyam pa'i dus su/ gsang sngags kyi sdom pa skyel/ gnas na bya brag tu gnas te/ bya brag gang zhe na/ de litar mnyam pa'i ngos bo cig so sor yod pa ma yin te/ sems nyid kyi ngo bo gang zag gcig gi rgyud la gsum tshang ba'of/ bsrungs na 'chol bar bsrungs te/ 'chol ba gang zhe na/ so thar gyi dus su 'dal ba'od Idan bzhi dzin bzrub / sems bskyed byas nas sdom pa nyo shu pa la sogs pa bzhi bzrub / byang chub sems dpa'i spyod pa bya/ dbang bskur nas rtsa ba'i lzung ba bcu bzhi la sogs pa nas/ ji litar gsungs pa bzhi dzin bsang sngags kyi dam tshig bsrung / Idan
A practitioner of Mahāyāna secret mantra, from this very moment onwards, takes the three kāyas as the path. Meditation on luminosity is the dharmakāya. Meditation on the body of the deity as a mere illusion is the sambhogakāya. Meditation on love, compassion and bodhicitta, and the acting for the benefit of beings with your body, speech and mind is the nirmāṇakāya.  

Without altering it, use the mind to focus your attention with utter clarity. Remaining [like that], without it dissipating, is "one-pointed meditation." Meditation free from the four extremes in every activity is "meditation free from elaboration." If you always meditate, this is "meditation that is never separated from a formal session [of meditation]." Knowing that, although various forms appear, they are of one essence is "the yoga of many as one taste." The "yoga of great meditative equipoise" is uninterrupted.

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199 For further information on the three bodies of a buddha see note 145.

200 These four yogas (rnal 'byor rnam pa bzhi) are described in detail in Section 8 (see pages 95-97) and Section 13 (see pages 122-126).
Further, the Precious One said this:

It is said, "Meditating on death, impermanence, cause and effect and the faults of \textit{samsāra} is very important." Without that, a \textit{tantrika} is no different to a stone.\textsuperscript{202} If you do not meditate [upon them] for even one day, you become [just] completely\textsuperscript{203} ordinary. It is [also] said, "Motivated by love and compassion, every virtuous action you take must be done for the benefit of sentient beings, in whichever way is best." One who has trained their mind in this way meditates on the "luminosity [that is] nature of mind." Examine, and consider, your mind as being nothing in of itself. \textsuperscript{1-19-6b} By that, pure luminosity, pure clarity and all-pervasive bliss will arise. This can inspire [confidence] that thinks, "It is really like this!"

Sometimes it will be like there is no experience and [at other times] all sorts of experiences will arise. By mixing those experiences with the yoga of the innate and meditating, [a state of realization] arises called "unchanging, without arising and ceasing, uninterrupted, and continuous." At that point, lack of desire for, and complete lack of attachment to, experiences arises. Whatever conceptual thoughts arise are not chased heedlessly, [but] arise without the duality of subject and object. The nature of mind is perfectly pure right from the very beginning. Even though you wander in \textit{samsāra}, it is not like wandering from place to place on the earth below or in the heavens above. It appears as \textit{samsāra} due to your mistaken mind. Appearances neither inflict harm nor provide benefit. Even [the experience of] going to the hell realms is the mistaken mind itself. Every appearance that arises is your own projection.\textsuperscript{204} Something other than that has never existed.

\textsuperscript{201} The critical edition can be found on pages 147-151. This section has no directly related passages in the \textit{Collected Sayings}.

\textsuperscript{202} \textit{bem po}, Lit. "inanimate matter."

\textsuperscript{203} \textit{khres kyis}

\textsuperscript{204} \textit{rang snang}
Even at the time of awakening, there is [just] perfectly pure mind itself. Every rūpakāya that arises is a projection of others. The ultimate is solely non-conceptual. Regarding reaching such an understanding, if you do not cut off attachment [to this life], it will not come. In general, you must cut off attachment to this life and not be attached to anything at all. You must not look back at saṃsāra. You must pierce it [like you would] with a chisel—if you do this you will accomplish your goal in this very life. I have meditated for a long time and know [this] well. As Geshe Gönpa 206 said:

A song is sung through the teeth,
An owl-like mouth does not know how.  

In the same way, I know about meditation. Whether the views of [other] teachers are proper, I do not know—but I do know about the view. Other than thinking, "I will never return [to saṃsāra]," I never think even for a moment of "return!"

"For one who has totally cut through to the essence [of mind], does sleep help or hinder?" Nothing can obstruct the essence. Even encased by sleep, it is the dharmakāya.

205 gzhan snang

206 Geshe Gönpa (dgon pa ba dbang phyug rgyal mtshan, 1016-1083) was one of the main students of Atiśa (see note 5). He was the teacher of one other geshe referred to in this annotated translation: Chakiwa (see note 225). For further information on Gönpa see Vetturini, ‘The Bka’ Gdams Pa School’, 102–3 and 113. See also Alexander Gardner, “Gonpawa Wangchuk Gyeltsen,” Treasury of Lives, accessed March 11, 2020, http://treasuryoflives.org/biographies/view/Gonpawa-Wangchuk-Gyeltsen/2598.

207 An "owl-like mouth" (kha 'ug po) is a mouth with no teeth. Indeed, A uses the word "toothless" (so med po, see note 594). This quote appears in fuller form in Text 10 (Tha, 1-10-41a):

He said, “Gonpawa said to me, ‘Sing a fresh little song. What value there in just hooting like an owl? Give oral instruction that is based on your experience. What value is there in something said without experience?’ It’s like that, I do have some experience in meditation. Kadampa (meaning only what is made by rational mind) geshes, and teachers of characteristics, and mantra practitioners, and so on—I have what you meditate on but you don’t have what I meditate on (experience freed of rational mind).” (Translation in Duff, Gampopa Teaches Essence Mahamudra, 167.)

dgon pa'i zhal nas/ glu chung so'i bar nas lent/ kha' ug po cig la ci cha yod/ /gdams ngag nyams myong steng nas bshad/ nyams myong med la ci cha yod/ /gsungs skad/ de dang 'dra stil nga bsog pa la cha yod pa yin/ bka' blo byas 'ba' zhiig yin/ gدامs pa'i dge shes rnam dang / mtshan nyid pa'i ston pa rnam dang / sngags pa la sogs khyed cag ci bsog nga la cha yod/ nga ci bsog khyed blo dang bral ba'i nyams myong //
When conceptual thoughts within dreams are correctly determined through subsequent recognition, they assist [realization]. Because the essence [of mind] is uninterrupted, there is no accepting or rejecting anything.

"What is the difference between union and the single means?" Everything is brought [onto the path] as union. For one to whom the essence [of mind] does not appear, it appears as forms that are then followed. For one to whom the essence [of mind] appears, everything is known to be non-arising and is therefore it is "union." It is "the single means" because it is free from all hope and fear and free of accepting or rejecting anything. By knowing that external objects are non-existent, everything arises as blazing wisdom itself. For one who is free from all hope and fear and free of accepting or rejecting anything, there is no death and there is no non-death and there is no discarding or not discarding the body. Be that as it may, for as long as you have this body of completely ripened karma, then relying on [your meditation upon] on the deity as a mere illusory form, for the sake of all sentient beings, accomplish as much conditioned virtue as you can without setting anything aside. Through these methods, your qualities will increase.

Section 6

Further, the Precious One said:

I have only one teaching. This single teaching is the key to knowledge. If you are acquainted with it, there is no superior teaching: it is said, "You must know that you express your own characteristics." If you understand this, awakening is [like] "The front and back [1-

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208 rjes kyi shes pa
209 For single means, see note 93.
210 The critical edition can be found on pages 151-156. This section has no directly related passages in the Collected Sayings.
If you do not understand this, even if your contemplation is as vast as a mountain, [awakening] will be difficult.

Some, having refuted all extremes, mentally create a total nothingness and establish that as the basic nature [of things]. Having posited it to be empty of one and many, they meditate on that, [but] get lost in discussion. They posit non-arising of subject and object and so on and meditate on that, but it is [just] theory. Internally, their minds lack certainty which [then] proliferates. Some suppress every conceptual thought that arises, tightening the mind into non-thought and remain [like that]. They consider this a [good] quality, but it cannot enact the path. It is called "crippled wisdom."

Others, through meditation using limited means, experience bliss, clarity and non-conceptuality. Bliss fills the entire mind and body, spreading down to their finger joints. They do not [even] notice their body, which becomes indistinct like the centre of the sky. They do not notice their breath going in and out. Bliss like that arises. Clarity means it is utterly pure and able to inspire [you]. Non-conceptuality is thinking, "What non-conceptuality other than this could be asserted?" Whenever experiences such as these arise

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211 These expressions, denoting familiarity, appear with altered spelling, and hence potentially different meanings, in two other passages within the Collected Sayings. This may indicate a general confusion over how this citation should be expressed. First, Text 10 (Tha, 1-10-20b) reads:

`sangs rgyas lnga 'dril gang yin lag pa'i lto rgyab yin/ de bas na nang du bltas pas dang por rig pa gsal sing nge ba 'byung / de rtse gcig gi rnal 'byor yin/

Second, Text 10 (Tha, 1-10-33b) reads:

dge shes yon bdag gi zhal nas/ sangs rgyas dang snga 'gris gang na yod/ sangs rgyas lag pa'i lto rgyab dang 'dra ba cig yin te gsung /

These two passages are translated in Duff, Gampopa Teaches Essence Mahamudra, 110 and 145 respectively.

212 The Madhyamikas (see note 190) employed five logical arguments to refute the extremes of existence and non-existence of all phenomena, of which being neither "one nor many" in nature was one. For further information on the five logical arguments see Karl Brunnhölz, The Center of the Sunlit Sky: Madhyamaka in the Kagyu Tradition (Ithaca, NY: Snow Lion Publications, 2012), 235–62.

213 gyes shing song.
do not consider them as supreme—if you are attached to them, they will obstruct your path. That is called "Being stuck in the nectar of experience." You must have non-grasping and non-attachment towards experiences.

Those who have suppressed conceptual thoughts and meditate without them will get nowhere. So, on the contrary, intentionally take conceptual thoughts as the path. See that it would not be alright for you to be without them. You need them. Consider them as pleasing and kind. Because the root of conceptual thoughts is the mind, those thoughts are the very essence of realization. Since it is like that, the Lama said, "Thoughts are the dharmakāya." [1-19-8a]

[1-19-8a] If you do not see the essence [of mind], call upon emptiness for help. If you do see the essence [of mind], [everything] appears naturally as non-arising. When there is no accepting or rejecting of your conceptual thoughts, they self-liberate. For as long as you have this support, your body of completely ripened karma, transitory conceptual thoughts will come. Transitory grasping to pleasant, unpleasant, and so on will arise. [But] they cannot cause harm as they immediately arise as luminosity. Your conceptual thoughts will go, like [light] being cut off by light. Even though words are uttered they all become the same.

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214 Variations of this explanation occur a number of times in the Collected Sayings. For example, Section 1 (see page 56) reads:

Therefore, your conceptual thoughts are necessary. They are kind. They are indispensable. [Conceptual thoughts] are necessary because based on them you can realize the dharmakāya. They are kind [because] they appear as your friends on the path. They are indispensable [because] without them you have no means to realize the dharmakāya.

des na rnam par rtog pa de dgos pa/ sku drin can/ med du mi rung ba yin te/ dgos te kho la brten nas chos sku rtogs par byed/ sku drin che ste kho la brten nas lam gyi grogs su shar/ med du mi rung ste kho med na chos sku rtogs pa'i thabs med pa yin/

Text 31 (Ki, 2-6-15b) reads:

Furthermore, if you think, "When distracted, what should I do if thoughts arise?" then, without rejecting them, consider them as beautiful, as necessary, as kind, as indispensable. If you should ask, "Why is that?" then, since all qualities are your thought's natural possession, they are the very essence of conceptual thoughts (see page 219).

/de yang / yengs pa la rnam rtog byung na ji ltar bya snyam na/ blo smong bar snying du sdu par btsa/ dgos par bya/ sku drin che bar btsa/ med du mi rung bar btsa/ de ci ste zhe na/ yon tan thams cad kho rang la rang chas su yod pa/ ngo bo nyid kyi rtog pa yin pas so/
Internally, having certainty is very important. If he has genuine certainty, a meditator will know how to rest unaltered.

They say, "I am one who has the knowledge of non-meditation." You must know that the collections [of Buddha's teachings] all converge on the mind. The four yogas, such as one-pointedness, also occur as one. All phenomena are distinguished by awareness. Once that is firmly established, whatever [view] you meditate upon—such as cittamātra, madhyamaka or the pāramitās—they all converge on the essence [of mind]. This is very important. Even if you meditate upon the on the [view of] of the śrāvaka or the nihilism or eternalism of the tīrthikas, they will all converge precisely on the essence [of mind]. If you do not have [this] certainty, although you may utter words such as "innate" or "unaltered," it is like you have an ulcer—so cut it out with the path. Lama Tilopa said:

For me, there is only one [thing] to look at:
Reflexive awareness, which is nothing but innate luminosity.
I have no teaching other than this.

While this is lacking, you must cut off attachment to this life, remove your hat, and in whatever way you can, for as long as you can, accomplish as much as you are able in this life!

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215 The Buddhist canon is divided into three collections (sde snod, piṭaka), collectively called the "three baskets" (sde snod gsum, tripiṭaka). The three are: the Basket of Disciplines (dul ba'i sde snod, vinayapiṭaka), the Basket of Discourses (mdo sde'i sde snod, sūtrapiṭaka), and the Basket of Abhidharma (chos mngon pa'i sde snod, abhidharmapiṭaka). See Buswell and Lopez, The Princeton Dictionary of Buddhism, 2256.

216 The madhyamaka (dbu ma pa) and cittamātra (sems tsam pa) are the two Mahāyāna philosophical systems within the four systems of Indian and Tibetan Buddhism (grub mtha' bzhi). The pāramitās (pha rol tu phyin pa) are the qualities developed on the bodhisattva path, usually enumerated as either six or ten. For further information on madhyamaka, see Buswell and Lopez, 1205–7, for cittamātra see Buswell and Lopez, 508–9, and for the pāramitās see Buswell and Lopez, 1534–35.

217 A tīrthika (mu stegs pa) is a follower of a non-Buddhist religion. See Buswell and Lopez, The Princeton Dictionary of Buddhism, 2234.

218 An ulcer implies that the sickness is hidden.

219 For information on Tilopa see note 193.

220 I was unable to determine the source of this citation.
Those who perfectly master the essence [of mind] go directly to luminosity—they do not see the appearances of the bardo. Lama Mila said:

One realizing the luminosity abides continuously.

He does not see the cities of the bardo.

The Lama said, "The appearances gradually dissolve and the consciousness dissolves into the luminosity."
[Geshe] Chakriwa\textsuperscript{225} said, "At the end of the continuum of the ten bhūmis, in the second instant, having counteracted the consciousness that is the seed of cyclic existence, great bliss, the dharmakāya, actually manifests."\textsuperscript{226}

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\textsuperscript{225} Geshe Chakriwa (lcags ri ba, 11th cent.) was a student of Gönpawa (see note 206) and the renowned Langri Tangpa (glang ri thang pa rdo rje seng+ge, 1054-1123), a student of Potowa (see note 5). For further information on Langri Tangpa, see Vetturini, ‘The Bka’ Gdams Pa School’, 131 fn. 619.

\textsuperscript{226} I was unable to determine the source of this citation. The citation appears again in Text 31 (Ki, 2-6-20a). It is expanded upon within an explanation of the pāramitā path in Text 10 (Tha, 1-10-17b - 18a):

Generally, the Great Vehicle consists of both Paramita and Secret Mantra. For the first, the path of Paramita, one starts by taking the common refuge then trains in the eight trainings. Then, the special taking of refuge is done as a preliminary, after which one does the arousing of the aspirational mind directed at supreme enlightenment. After that, one studies the five trainings to provide a method by which aspiration could be accomplished. Then one trains in the seven branches. Then one does the arousing of the engaging mind directed at supreme enlightenment.

One trains in the trainings of the three types of discipline. Via the six minds, one trains in the three types of training. Having trained in those three types of training, one is carried along by direct full-ripening and indirect correspondence with the cause. On the Path of Accumulation and the Path of Connection, the full-ripened fruit brings a body with freedom and connection. The full-ripened fruition for the Path of Seeing is that one becomes a master of Jambuvipa; for the Path of Meditation it is that one continues in a deity’s body;

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\textsuperscript{225} a person of the highest capacity can reach awakening in one life with one body. As it said:

One realizing the luminosity abides continuously.

He does not see the cities of the bardo.

luminosity (rang bzhin gyi 'od gsal)],\textsuperscript{**} a person of the highest capacity can reach awakening in one life with one body. As it said:

One realizing the luminosity abides continuously.

He does not see the cities of the bardo.

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* In Text 17 (Tsa, 1-17-9b) a - 10a), complete attainment (nye bar thob pa) is referred to as great attainment (thob pa chen po).

** These two are mentioned explicitly in Text 13 (Pa, 1-13-11b), Text 15 (Ba, 1-15-13a), and Text 31 (Ki, 2-6-11a). In the latter, the luminosity of meditation (bsgoms pa'i 'od gsal) is referred to as the luminosity of dhyāna (bsam gtan gyi 'od gsal).

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\textsuperscript{225} Geshe Chakriwa (lcags ri ba, 11th cent.) was a student of Gönpawa (see note 206) and the renowned Langri Tangpa (glang ri thang pa rdo rje seng+ge, 1054-1123), a student of Potowa (see note 5). For further information on Langri Tangpa, see Vetturini, ‘The Bka’ Gdams Pa School’, 131 fn. 619.

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One trains in the trainings of the three types of discipline. Via the six minds, one trains in the three types of training. Having trained in those three types of training, one is carried along by direct full-ripening and indirect correspondence with the cause. On the Path of Accumulation and the Path of Connection, the full-ripened fruit brings a body with freedom and connection. The full-ripened fruition for the Path of Seeing is that one becomes a master of Jambuvipa; for the Path of Meditation it is that one continues in a deity’s body;
Geshe Cha Yulwa said, "Wherever conceptual thoughts cease, there is awakening."

When asked, "What is the difference between these three [statements]?", the teacher said, "There is none."

The Precious Lord said, "Without the two aspects of bodhicitta, there is no awakening."

Having gathered the complete causes of generating relative bodhicitta, you must make the vows of aspiring and engaging [bodhicitta]. When you have trained in love, compassion and bodhicitta, even if you should think, "Now I am not generating [them]," when you are separated from [this] body of completely ripened karma, compassion will become your natural possession. The ultimate level is the innate fundamental state.

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on the tenth level, it is that one arises as a great lord. That is all other’s appearance. The fruition of separation on the Path of Accumulation is separation from the eight worldly dharmas. On the Path of Connection, it is separation from the pair, grasped-grasping. On the Path of Seeing, it is separation from the discards belonging to Seeing. On the Path of Meditation, it is separation from the discards belonging to Meditation. On the tenth level, the vajra-like samadhi is obtained which leads to the seeds of karma for becoming on the alaya consciousness being stopped and then, in a sequence of two moments, there is arrival on the eleventh level Total Light, the occurrence without interruption of the great bliss dharmakaya on at all times which has been manifested, like space, pervading everything. Due to prayers of aspiration, the form bodies’ appearances shine forth for those of pure karma who are to be tamed. (Translation in Duff, Gampopa Teaches Essence Mahamudra, 101–2.)

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227 Geshe Cha Yulwa (bya yul ba gzhon nu ’od, 1075-1138) was one of the foremost students of Chengawa (see note 166). For further information on Cha Yulwa see Vetturini, ‘The Bka’ Gdams Pa School’, 136–41.
Section 7

Song 1

I pay homage to the authentic masters.
You will not live long, and death is certain, so attain liberation quickly!
Like a shadow at sunset, you are impermanent and will certainly pass away.
Do not be lazy and indifferent but persevere like fire.
Be certain of the unreliability of this life and practice continually!
If you practice, experience and realization free of dualistic mind will arise one day.
Be certain that effects emerge from causes and you will not belittle cause and effect.
Remember the suffering of the lower realms and rely firmly upon the antidote!
Wishing for liberation of yourself alone, you make the Hinayana error of the śrāvaka
and pratyekabuddha.\(^{229}\)

Remember the kindness of your mother and always meditate on love and compassion.

\(^{228}\) The critical edition can be found on pages 156-162. This section has, almost in its entirety, parallel passages in Text 3, a hagiography of Gampopa, in which these passages are songs (\textit{mgur}). Text 3 was composed by the publisher of the xylograph in 1520 and is thus one of the later, more elaborate versions of his life (and previous lives). For further information on the hagiographies of Gampopa see Kragh, *Tibetan Yoga and Mysticism*, 82–153. For information on the literary genre of songs (\textit{mgur}) see Roger R. Jackson, “Poetry” in Tibet: Glu, mGur, sNyan Ngag and “Songs of Experience”, in *Tibetan Literature: Studies in Genre* (Ithaca, N.Y: Snow Lion Publications, 2013), 372–74.

There are four differences between Section 7 and the songs in Text 3. First, the text in Section 7 is continuous whereas in Text 3 it has been divided into separate songs. Second, the separate songs were then used in a different order in Text 3 compared to how they appear in Section 7. That is, the chronological order of the songs as they appear in Text 3 is not supported by Section 7. Third, in additional to the usual slight divergences in phrasing present in most of the parallel passages, the occasional line in Section 7 is not in Text 3 (see notes 234, 242 and 243). Fourth, in one case, two non-adjacent sets of lines in Section 7 have been used to create one song in Text 3 (see note 242). This translation of Section 7 has divided the text to reflect its usage in Text 3. As a result, Section 7 has been divided into six songs. This clearly imposes a structure on Section 7 not present in the text itself and, therefore, the reader may wish to disregard this and read Section 7 as one continuous passage.

The songs in Section 7 are placed in the period in the hagiography in Text 3 that covers the period after Gampopa's time with Milarepa (see note 222). First, he returns to see his Kadampa master, Nyug Rumpa (see note 293). Then, while in Nyal (\textit{gnyal}), he remembers Milarepa's instruction to return to meet him. Having set off and reached Lower Yarlung (\textit{yar lung gi mdo}), Gampopa hears the news of the Milarepa's death. He then returns to his homeland (see note 249). Following this he moves to Ol Kha (\textit{'ol kha}) and remains for three years where he has a series of auspicious dreams (see note 234). Having moved to Dakpo Lhagom (\textit{dwags lha sgom pa}), he plans to enter a twelve-year solitary retreat, but is prevented by the arrival of practitioners requesting teachings (see note 231). Then, Text 3 recounts a number of episodes that take place in Gampo (\textit{sgam po}) before, while at Jarlog (\textit{byar lkog}), Gampopa says he does not have long to live (see note 240).

\(^{229}\) The Mahāyāna use the term Hinayāna as a pejorative term and divides it into the two paths of the śrāvaka and pratyekabuddha, the practitioners of which, \textit{arhats (dgra bcom pa)}, are contrasted with \textit{bodhisattvas}. See Buswell and Lopez, *The Princeton Dictionary of Buddhism*, 883.
With bodhicitta, [1-19-9a] always meditate on the aspiration prayer to liberate all sentient beings.

If you become familiar with that, selfless concern for others will naturally emerge.

Train your mind in samādhi and the two obscurations will be naturally purified.\(^{230}\)

Phenomena are like a reflection, a dream or an illusion—
Understand this and so overcome the desires and attachments of this life.

Familiar with [all] this, turn your mind to the dharma from the very depths [of your heart].

If you do not turn your mind, you cannot become free of the affective emotions.\(^{231}\)

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\(^{230}\) The two obscurations (sgrīb pa, āvarāna) are a Mahāyāna grouping comprising the emotional, or affective, obscurations (nyon mongs kyi sgrīb pa, klesāvarana) and the cognitive obscurations (shes bya'i sgrīb pa, jīreyāvaraṇa) both of which need to overcome by a bodhisattva to reach awakening. See Buswell and Lopez, 242–43.

\(^{231}\) This passage, "I pay homage to the authentic masters … you cannot become free of the affective emotions" (/bla ma dam pa rnams la phyig 'tshal lo/ yun ring mi sdom 'chi bar nges pas thar pa myur dy sgrubs/ … /nyon mongs thar pa thob mi 'gyur/), closely parallels a passage in Text 3 (Ga, 1-3-43b - 44a). The two passages are compared in Appendix A2, p. 267.

At this point in the hagiography in Text 3 (see note 228), Gampopa has moved to Dakpo Lhagom (dwags lha sgom pa) and is planning to enter a twelve-year solitary retreat, but is prevented by the arrival of practitioners requesting teachings. Just prior to uttering the song, Text 3 (Ga, 1-3-43a - 43b) reads:

A few days later, Geshe Gyalwa Khyung Tshang Jen (bshes rgyal ba khyung tshang can) arrived. Then Geshe Nyen Nag (dge bshes gnyan nag). Then Nyag Marpo (snyags dmar po). In all about sixty gathered. Gampopa thought, "I will complete their instruction, and then must do a strict retreat," but then, at the same time, others worthy of teaching from the three provinces of Ü, Tsang and Kham (dbus gtsang khams gsum) gathered there. Before long, they all became persons whose meditative experience was immeasurable, who had the special qualities of the practices of the winds and channels, and in whom arose simultaneously all six miraculous powers (mngon par shes pa). That circle also did not bear the eight impure things (ma dag pa'i dngos po brygyad), was diligent in the yoga of sitting, and maintained the twelve ascetic practices (sbyangs pa'i yon tan bcu gnyis). They passed their time only in strict mountain retreat, with the entrance sealed, in silence and in esoteric practice.

At that time, unsatisfied due to being distracted by so many people, Gampopa thought, "I shall go to the fierce近些 place called "Toblung" (stobs lung), where non-human beings have gathered, filling it with clamorous noise. I will remain there. None of my students will be able come." But a few arrived, and thinking, "They are practitioners for the very depths of their hearts," said, "You have come here without regard for your lives. From now on, whatever teachings you desire, I will give." They replied, "We ask for whatever you can give." Just prior to uttering the song, Text 3 (Ga, 1-3-43a - 43b) reads:

/\(\text{de nas zhang 'ga' na dge bshes rgyal ba khyung tshang can byung / de nas dge bshes gnyan nag byung / de nas snyags dmar po dang / de la sogs pa drug cu tsam 'dus/ de rnams kyi khyid tshar bar byas la 'tshams dam po bya dgos snyam tsa na/ dbus gtsang kham gsum gis sngod dang ldan pa'i gang zag rnams/ dus gcig la 'dus soi/ de rnams thams cad la yang ring por ma lon par nyams myong dpag tu med pa dang / rtsa rlung gi yon tan khyad par can yol pa dang / mngon par shes pa drug ka dus gcig la shar ba'i gang zag sha stag byung zhiing / khor de rnams kyang ma dag pa'i dngos po brygyad mi 'chad zhiing / tsog pa'i real 'byor la brton zhiing / sbyangs pa'i yon tan bcu gnyis la gnas pa/ gsang spyod dang / smra bcad dang / ri mtshams dang 'dag shyar kho nas dus 'da' ba rnams byung ngo/ /de'i dus su 'khor mang bas g.yengs nas thugs so ma bsod de/ stobs lung bya ba'i lung pa gnyan po mi ma yin mngon gsum du 'dus nas klag cor gyi sgras lung pa
Song 2

Ah! This marvellous, wonderful Dharma!
Although every sentient being
Possesses suchness, they do not realize it.

It is, for example, like a wrestler's jewel.
Although always with them, they do not see it.
Although meeting again and again, they do not recognize it.

By the kindness of the master, now they see it.
Like a moon shining in the midst of darkness,
Wisdom shines out from the depths of your own mind.

Experiencing this, your mind is satisfied.  
By the power of blessing, certainty is born.

The essence of self-awareness arises as experience,
Inexpressible and devoid of mind.
The meeting of mind with the ultimate is marvellous indeed!

Thinking, "Is non-thought spontaneously present?"
This inexpressible wisdom,
Always enjoyed, is marvellous indeed!

This unidentifiable luminosity,

khengs pa zhig yod pa der bros nas bzhugs te/’khor rnams kyis ‘dir ‘ong mi nus snyam pa la/ khong ‘ga’ tsam byung bas ‘di pa snying nas chos byed par ‘dug dgongs nas/khyod rnams lus srog la ma ltos par ‘dir ‘ongs phyin chad chos gang ‘dod pa sbyin no gsungs pas khong rnams na re ci gnaang ba zhig zhu zer ba la/ chos ‘di mgur du gsungs so/

It can then be noted that immediately following this song in Text 3 (Ga, 1-43-44a –44b), is a passage that very closely parallels Section 2 (see note 184).

232 Text 3 (Ga, 1-3-40b) has an additional line here: [Like a] rising sun that does not set (shar ba’i nyi ma nub pa med).
Put into practice, is the wonderful Dharma.
Realizing myself as the dharmakāya is marvellous indeed!

Realizing appearances and sounds as mind, free from desire,
Happiness and joy arise without interruption.
The experience of great bliss will surely arise.\(^{233}\)

Like a lion, you will be free of free and anxiety.
There will be none of samsāra's birth and death.
Like a wish-fulfilling jewel, your every goal is accomplished.\(^{234}\)

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\(^{233}\) Text 3 (Ga, 1-3-40b) has an additional line here: Habitual tendencies, gross and subtle, are purified into space (phra rags sms gyi bag chags dbyings su dag).

\(^{234}\) This passage, "Ah! This marvellous, wonderful Dharma! … Like a wish-fulfilling jewel, your every goal is accomplished." (e ma ngo mtshar rnam kyi chos/ … /skyi ’khor ba’i chos dang bral ba ’dra/), closely parallels a passage in Text 3 (Ga, 1-3-40b). The two passages are compared in Appendix A2, p. 268. Note that the final line of this song is not in Text 3. Note also that this song is followed by Song 4 to create one song in Text 3 (see note 242).

At this point in the hagiography in Text 3 (see note 228), closely following on from the episode in note 249, Gampopa moves to the district of Gelung (dge lung) in Ol Kha (’ol kha) and remains for three years. His practice is difficult, but he has a series of auspicious dreams. Just prior to uttering this song, Gampopa recounts one of these dreams before commenting upon it. Text 3 (Ga, 1-3-40a - 40b) reads:

One time, he dreamed that in his hand were two eggs and from inside them came the ji di ri ri sound of chickens. He woke up and thought, "Are my students finished and coming?" He said, "Generally, my students are genuine and faithful. If led in the manner of goats or sheep, in five months I am able to set them on the level of a non-returner." Likewise, he gave examples for the essence of mind and their meaning: The example for you having innate wisdom is like a jewel in the stomach of a wrestler or like a jewel under a poor man's bed. The example for recognising it through the instructions of the teacher is like the moon shining in the dark or like finding a golden vase amidst the darkness while moving and holding a torch. That is four examples. The example for all dualistic conceptual thoughts, gross or subtle, being naturally pacified is like frozen water on the ocean. The example for every object of perception being of one taste in the state of dharmatā is like snow falling on the surface of water. The example for all appearances of the six collections of consciousness being purified in the dharmadhātu is like clouds dispersing in the sky. The example of, from the side of the completely pure essence of mind, the whole assembly of knowable objects without exception being luminous is like a mirror free of rust. That is eight examples. Increasing bliss in the body and mind is like the increasing youthful moon. That experience being inexpressible to others is like communicating the taste of honey on the tip of mute man's tongue. The example of being utterly unconcerned about samsāra's phenomena due to all gross and subtle habitual tendencies being naturally purified is like being a lion, king of the wild animals. The mind is a wish-fulfilling jewel giving rise to every want and desire throughout samsāra and nirvāna, like the example of the wish-fulfilling jewel of a mighty king. That is twelve examples.

Gampopa explained the meaning in this song, "…
Song 3

If you wish to realize reflexive awareness, wisdom, like a ball of cotton or wool, remain at ease. Abandon activity. Don’t rely upon the [dualistic] mind.

[1-19-9b] Don’t force the mind, let it be carefree! If dullness or agitation arise, look at their very nature. Gradually eliminate whatever actions harm the mind.

If desire arises, know it to be māra.235 Leaving the mind unaltered is awakening.236

pa can rnal ma zhit /ra khrid lug khrid kyi tshul du khrid na/ zla ba lnga na phyir mi ldog pa’i sa la ‘god nus par ’dag gsung /de bzhin du rang sens kyi ngo bo’i dpe don gsungs te/ lhan cig skyes pa gnyug ma’i ye shes rang la gnas pa’i dpe/ gyad kyi khong pa na nor bu yod pa’am/ dbul po’i mal’og na gter yod pa lta bu yin/ bla ma’i gdamgs ngag gis ngo shes pa mun ram du zla ba shar ba lta bu’i dpe/ sgron me thugs nas phyin pas mun pa’i nang nas gser gyi bum pa nryed pa lta bu ste/ dpe’i dgongs pa bzhis pa’o/ gnyis ‘dzin gyi rtog pa phra racks thams cad rang sar zhi rgya mtsho’i ‘khyag pa lta bu’i dpe dang / snang rig gi dgos po thams cad chos nyid kyi ngang du ro gcig pa chu llongs su kha ba bab pa lta bu’i dpe/ tshogs drug gi snang ba sna tshogs chos kyi dbhyings su dag pa nam mkha’ la sprin dengs pa lta bu dang / sens nyid yongs su dag pa’i ngos la shes bya’i dkyil ’khor ma lus pa gsal ba me long g.ya’ dang bral ba’i dpe ste/ dpe’i dgongs pa bryad pa’o/ lus sens bde ba rgyas pa ghzon nu zla ba rgyas pa lta bu dang / de nyams su myong ba gzhan la bshad du ma btub pa ikugs pa’i lce thog tu sbrang rtshis ro bzhag pa lta bu dang / phra racks kyi bshad thams cad rang sar dag pas ’khor ba’ichos la nyam nga bag tsha med pa ri dwags kyi rgyal po seng ge lta bu’i dpe dang / sens nyid yid bzhin gyi nor bu de la/ ‘khor ‘das kyi dgos ’dod ma lus par ’byung ba nor bu rin po che dlbang gi rgyal po lta bu’i dpe ste/ dpe’i dgongs pa bcu gnyis pa’o/ de i don mgur ‘di gsungs so/ /bla mas gsung ba de ’di yin par ’dag ang snyam pa byung /chos thams cad phyi shun dang shun pa bzhin du yal nas song / skyes bu dbul pos gter rnyed pa’am/ sngar ‘dris kyi mi dang phrad pa’am/ mgon po rang khyim du slep pa bzhin du bya sens thams cad dang bral/ nga skye ba gcig gis thugs pa’srid pa tha ma ba yin ang snyam pa byung / sgom lta thog tu skyol/ sgom bdag po’i lag tu gtad/ bla ma drin re che ang / gdamgs ngag ngo mtshar che ang snyam du/ das de nas da lta’i bar du nyams la’ phel ’grib med/ rtoqs pa la mtho dma’ med/ spang blang med pa’i don la the tshom med gsung /

Following this song, just before recounting a dream he had in Ol Kha Srub (ol kha bsrubs), the episode concludes with the following in Text 3 (Ga, 1-3-41a):

Gampopa thought, "This is likely the meaning of the Lama’s words.” He thought, "All phenomena fade away, like an outer husk or covering. Like a poor man finding treasure, or like meeting an old acquaintance, or like a traveler arriving home, I am free of all thought of further things to be done. This is likely my last lifetime in cyclic existence.” He thought, "Meditate relying on the view! Meditation has been placed in my own hands. Lama, you are so kind! Your instructions are so wonderful!” From that moment up to now, his experience did not increase or decrease, his realization never rose or fell, and he had no doubts towards what was neither rejected nor accepted.

235 māra (bdud) is a being that attempts to prevent others from achieving liberation. See Buswell and Lopez, The Princeton Dictionary of Buddhism, 1310–11.
When walking, standing, lying and sitting, let the mind rest—

The nature of mind resting in this way,
Is without an object, and so like the sky,

The view is not falling into extremes—
Freedom from anxiety naturally emerges,
Pure and stainless, like a crystal egg,

The meditation is luminous and undistracted—
Freedom from interruption naturally emerges,
Naturally without attachment, like a small child,

The conduct is free of reference points—
Neither accepting nor rejecting naturally emerges,
Cause and effect are simultaneous, amṛta!

The result is free of hope and doubt—
Spontaneously activity naturally emerges.
If you rest like that you achieve awakening.

There is no awakening to obtain elsewhere.
Even if you [searched] the ten directions and three times,
You would not find perfect awakening.

236 Text 3 (Ga, 1-3-51a) has an additional line here: The altered mind is not the mind of a buddha (bcos ma’i sms ni rgyal ba’i dgongs pa min).

237 Walking, standing, lying down and sitting are the four daily activities (see note 300).

238 amṛta (bdud rtsi), while meaning “nectar” or “ambrosia,” and referring to such in many contexts, can also refer to reaching liberation. See Buswell and Lopez, The Princeton Dictionary of Buddhism, 129–30.

239 This line is not in Text 3.

240 This passage, “If you wish to realize the reflexive awareness, wisdom … You would not find perfect awakening.” (/rang gi ye shes rtags ’dod na/ ... /rdzogs pa’i sangs rgyas rnyed mi ’gyur/), closely parallels a passage in Text 3 (Ga, 1-3-51a). The two passages are compared in Appendix A2, p. 269.
Song 4

When the nature of mind is realized, that is awakening.
It is impartial and free from extremes.\(^{241}\)
Unidentifiable, like the sky.

Realizing the nature of mind is like that is the view.
Appearances and mind are like water and ice—
If you understand they are one, that is realization.

When that arises as experience, that is experience.
When you rest one-pointedly upon it, that is meditation.
Enjoyed, not distracted from that, that is conduct.

When you realize [the nature of] your mind, you see the dharmakāya—
At the time of the cause, the result arises.
When you realize that, the rūpakāyas emerge.\(^{242}\)

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At this point in the hagiography in Text 3 (see note 228), following his move to Dakpo Lhagom (see note 231) he is brought to Gampo (sgam po). While at Jarlog (byar lkog), Gampopa says he does not have long to live. Text 3 (Ga, 1-3-51a) reads:

While staying in Jarlog he said to Shogom Changchub Yeshe* and his other assistants, "Now, I will not remain long in the world. Those wishing to request further teachings and those who have questions, ask quickly! However, if you wish to practice, there is no need for many words. Therefore, fix this instruction of mine in your mind!" He then gave the mahāmudrā instruction in song:

\(\text{/yang byar lkog na bzugs pa'i dus su/ sho (sho) sugg. em., she CB)}\) bsgom byang yes dbu mdzad pa'i nye gnas rnams* la/ da ni kho bo yang 'jig rten du yan ring po mi sdod pas/ chos lhaq ma zhu bar 'dod pa dang / dri rgyu yod pa rnams myur du dris shig /on kyang nyams su len par 'dod na tshig mang mi dgos pas nga'i gdam ngag 'di yid la zhog (zhog) sugg. em., gzhog CB) cig gsung nas/ phyag rgya chen po'i gdams pa mgur du gsgungs pa/

* For Shogom Changchub Yeshe see note 1490.

\(^{241}\) The first two lines are not in Text 3.

\(^{242}\) This passage, "Unidentifiable, like the sky … When you realize that, the rūpakāyas emerge." (\(\text{/nam mkha' lta bur ngos bzung med/ … /de nyid rtogs na gzugs sku 'byung ba yin/}\)), closely parallels a passage in Text 3 (Ga, 1-3-40b - 41a). The two passages are compared in Appendix A2, p. 270. This song is placed at the end of Song 2 to create one song in Text 3 (see note 234).
Song 5

How marvellous!
Phenomena are ultimately the same,
But those without realization do not understand.
In order to refute both nihilism and eternalism,
Method [1-19-10a] and wisdom are taught.

In order to reverse attachment to ordinary [appearances],
And accomplish the realization of union,
The generation stage is taught.

In order to move the prāṇa-mind into the central channel,
And cause luminosity to arise in the mind,
The completion stage is taught.²⁴³

Song 6

Self-aware luminous wisdom
Has never arisen and therefore now cannot cease,²⁴⁴
Is beyond the extremes of existence and non-existence,
And free of both nihilism and eternalism.

Without being identifiable, it is clear.
Because it is wisdom, it is free of arising and ceasing,
Is free from elaboration and has the nature of bliss.
Without having an object of focus, its essence is clear.

²⁴³ This song is not in Text 3 and has no parallel passages in the Collected Sayings.
²⁴⁴ This line is not in Text 3.
Unidentifiable bliss is the experience of abiding.\textsuperscript{245}

Empty, luminous wisdom is the experience of accomplishment.

Knowing, which is clear in essence, is the experience of emptiness.\textsuperscript{246}

Needing no effort is the experience of abiding without beginning.

Being without hope and fear, it is the experience of obtaining the result.\textsuperscript{247}

Being never together or apart, it is the experience of non-duality.

Being without accepting nor rejecting, it is the experience of freedom from desire.

The meeting of mind with the ultimate is marvellous indeed!

Due to sincere certainty being born, there is no fear of change.\textsuperscript{248}

Knowing everything to be fiction, there is no fear of attachment.

Knowing conceptual thoughts to be the mind, there is neither accepting nor rejecting.

Because afflictive emotions are wisdom, there is no need to rely on antidotes.

Realizing one's own mind is like that, dharmakāya is spontaneously accomplished.\textsuperscript{249}

\textsuperscript{245} The meter changes at the start of this line.

\textsuperscript{246} This line is not in Text 3.

\textsuperscript{247} This is placed two lines below, following the line beginning "Being without accepting nor rejecting …," in Text 3.

\textsuperscript{248} The meter changes at the start of this line.

\textsuperscript{249} This passage, "Self-aware luminous wisdom … dharmakāya is spontaneously accomplished." (\textit{/rang rig ye shes 'od gsal 'di/... /rang sms de ltar rtogs na chos sku thun gyis grub/}), closely parallels a passage in Text 3 (Ga, 1-3-38a - 38b). The two passages are compared in Appendix A2, p. 270.

At this point in the hagiography in Text 3 (see note 228), Gampopa, living again among the Kadampas following his time with Milarepa, remembered the latter's instruction to return to meet him. Having set off and reached Lower Yarlung (\textit{yar lung gi mdo}), Gampopa heard the news of Milarepa's death. He then returned to his homeland, where Text 3 (Ga, 1-3-37b - 38a) continues:

First is his retinue was Regom Repa (\textit{ras sgom ras pa}) who acted as his attendant. At that time his many Kadampa colleagues were engaged in constant busyness and dharmic activities. "To not help them would be non-virtuous. But by helping, those special meditative experiences from before are lost. [Hence, the instruction] "You must remain in isolation." Undergoing hardship makes the body skinny and samādhi slips away. Earlier, my Lama said, "Squeezing sand won't produce oil. Oil exists in mustard seeds. A body without nutrients won't produce samādhi." This is surely true," said Gampopa. Becoming saddened, he thought, "I will probably not have the opportunity to meditate. So, I ought to go to the place of my previous Kadampa teachers." But then he thought, "The Venerable Lama is a real buddha. He said, "In mahāmudrā meditation, do not exert yourself in the good conduct of body and speech as there is the danger of non-conceptual wisdom disappearing." This is so. Even if at this very moment I go to the hell-realms, I vow to rely upon the lama." He thought, with no fabrication, "Lord, know me!" and with great confidence supplicated him. Shortly after, a vision of the Venerable One appeared right in front of him. After a little
Although many methods are explained, whatever you focus on, if you are not distracted your goal will be accomplished. Therefore, the supreme method is non-distraction.

Section 8

Further, the Precious One said:

There are two types [of practitioner] — those who like to work with the mind and those that do not. For those that do, first, reduce your inhalation and exhalation. When [the yoga of] one-pointedness arises in your mind, there arises an experience intrinsically clear and lucid, [1-19-10b] you can inspire yourself from within. [But sometimes], because you have no conceptual thoughts, doubt may emerge. Sometimes the experience may be uneven or cease. Sometimes, the mind having lost its moistness, you may think, "I might not be

\[ /\text{de} \ 'n' \ 'k'\text{hor la n'g} \ 's\text{gom (s\text{gom}) sugg. em., s\text{grom CB) ras pa bya bas nye gnas byas/ de dus bka' g} \text{dams kyi grogs po r} \ 'n\text{rams bya bya chos spy} \text{ng du byed par 'dug /de'i ram 'degs ma byas na ni sdi} \text{g par 'dug /khong r} \ 'n\text{rams kyi ram 'degs byas pas/ sngar gyi nyams myong khyad par can r} \ 'n\text{rams yal nas song / dben par sdod dgos bya ba yang de ltar yin/ dka' thub byas pas lus skam/ ting nye 'dzin ni shor/ sngar tsa na bla ma'i zhal nas bye ma rt} \text{sir ba la mar khu mi yong / yungs kar la mar khu yod pa yin lus bcud med pa la ting nye 'dzin mi yong gsun} \text{gs pas de shin tu bden par 'dug gsun / der thugs ma bde nas da nga la s\text{gom gyi skal (skal) sugg. em., bkal CB) ba med las che bas/ sngar gyi bka' g} \text{dams kyi bla ma r} \ 'n\text{rams kyi sar 'gro dgos sn} \text{yam pa la' yang thugs dgongs btang bas/ yang nga'i bla ma rje btsun s} \text{angs rgyas dngos yin/ khong gi zhal nas phyag rgya chen po b\text{sgom dus su/} lus ngag gi dge sbyor ma brtson c} \text{ig / mi riog ye shes yal nyen yod/ /gsung ba 'di yin par 'dug /da ni dmyal bar da lta rang song rung bla ma la ltos pa 'cha' ba yin/ rje khong rang mkhyen s} \text{nayam pa'i blo bcos ma ma yin pa z} \text{hig skyes nas blo k} \text{hel nges su skal nas gsol ba bt} \text{ab pas/ dar c} \text{ig na rje btsun gi s} \text{nang ba shar nas m} \text{dan du rtsen gyis byon/ de nas ring po ma lon par d} \text{rod rlung rang lugs su tshud/ phyag rgya chen po nam mkha' dang mn} \text{yam pa mchog gi r} \text{togs pa skyes te/ 'di'i dus su mgur 'di gsun} \text{gs so/ /}

Having sang the song, the episode concludes with this from Text 3 (Ga, 1-3-38b):

He hung a twenty-one bead bodhicitta mala on a willow tree saying, "If I have been prophesied by all the buddhas of the three times, then you [i.e. the bodhicitta seed] grow! If I have not, then don't!" The bodhicitta grew in one day.

bo d+hi tsi t+ta'i phyag 'phreng nui chha rtsa gcig yod pa de lcang ma'i sdong po cig la btags te/ dus gsung gyi sangs rgyas thams cad kyi nga lung bstan na/ shing 'di la shing khyod skye bar gyur cig /gal te ma bstan na mi skye bar gyur cig /ces gsungs pas bo d+hi tsi de nyin gcig la skyes so/

The critical edition can be found on pages 162-164.
meditating at all." Sometimes, you may be disturbed by indeterminate, hazy conceptual thoughts. Whatever good or bad experiences like these arise, recognize that their root is the mind. By making yourself familiar with being unaltered, [the yoga of] non-elaboration arises. The experiences just mentioned, good and bad, may come just a little—yet your realization is continuous, uninterrupted, completely mastered, profound and subtle and, due to the certainty in your mind, doubt and anxiety do not arise. Whatever mental experiences, good or bad, that arise, if you maintain, without rejecting, your open natural mind, samādhi will be accomplished spontaneously without you even noticing. At that point, experience arises that is without attachment to, or longing for, clarity. The experience of [the yoga of] one-taste is also just that. You realize that external objects are non-dual. If you spontaneously realize your mind to be the dharmakāya, this is the [the yoga of] non-meditation.251

For one who relies upon the simultaneous [approach], [the yoga of] non-elaboration arises simply based on the introduction [to the nature of mind] by the master. For one who relies upon the gradual [method], it arises through familiarity.252 For all, however, it is advantageous to rely upon perseverance:

A faithful, unwavering person who
Makes perseverance in practice paramount
Has awakening in the [palm of his] hand.253

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251 These four yogas (rnal 'byor rnam pa bzhi) are described in very similar terms in Section 13 (see pages 122-126).

252 This passage, "There are two types [of practitioner] … it arises through familiarity." (shes pa bkol du 'dod pa dang mi 'dod pa gnyis yod de/ … /rims kyis pa la ni goms pa las 'char ro/), closely parallels a passage in Text 23 ('a, 1-23-8b). The two passages are compared in Appendix A2, 269. For the simultaneous approach see note 92.

253 I was unable to determine the source of this citation.
This [text], called "Totally purifying the stains of habitual tendencies," was written by the Precious One in the Cave of Hidden Teachings [in] Charmo.  

Section 9

I pay homage to the authentic masters.

If you were to ask, "What are the qualities of an authentic master?" then he is one who possesses the six Dharmas. And if you were to ask, "What are they?" then: possessing samaya is the basis of non-degeneration; possessing [the wisdom of] hearing is the basis of prajñā; possessing the altruistic attitude is the basis of the Mahāyāna; possessing realization is the basis of [realizing] the ultimate; possessing patience is the basis of non-agitation; and, possessing the lineage is the basis of blessings.

Furthermore, it is said, "There are four [aspects] of lineage:" lineage that connects with lineage, lineage that connects with speech, [lineage] that connects speech and

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254 I have been unable to locate the cave in Charmo (byar mo).
255 The critical edition can be found on pages 164-169.
256 The xylograph has an interlinear note inserted here (see note 862): There is the samaya of learning and the samaya of non-learning.
257 The xylograph has an interlinear note inserted here (see note 865): The wisdom of hearing is able to produce [understanding of the words], the wisdom of contemplation is able to produce [understanding] of the meaning and the wisdom of meditation is able to produce closely holding the object in the student's mind.
258 The xylograph has an interlinear note inserted here (see note 866): An [altruistic] mind is a mind that ripens [others] and benefits [others].
259 The xylograph has an interlinear note inserted here (see note 868): [Realization] is the natural condition of the fundamental state arising in the mind.
260 The xylograph has an interlinear note inserted here (see note 869): [Patience] is not becoming sad and weary [when working] for the benefit of sentient beings.
261 The xylograph has an interlinear note inserted here (see note 870): [Lineage] is passed down from mouth to mouth, ear to ear and from mind to mind.
262 The xylograph has an interlinear note inserted here (see note 873): [Lineage] is unbroken and continues from Vajradhara [downwards].
263 The xylograph has an interlinear note inserted here (see note 874): [Lineage is speech going] ear to ear from those earlier to those later.
scripture; and, [lineage] that connects scripture and blessings. Possessing patience that is the basis of non-agitation has two aspects: non-agitation that is the basis and non-agitation that is the practice. The former is not having anger and resentment. The latter is not being angry towards those, for example, who request teachings when he is meditating or busy with something else, [that is, times] when it is inappropriate to request teachings.

The xylograph has an interlineal note inserted here (see note 875): [Lineage is] whatever words are are spoken are not distorted and the meaning is understood and applied to the mind.

The xylograph has an interlineal note inserted here (see note 877): [Lineage] is able to bless those who follow those who went before.

Text 8 (Nya, 1-8-10b - 11a) also describes these four aspects of lineage, but this time with the information in interlineal notes included in the text (although I have not been able to determined if either text, in whichever format, is based on the other) and three separate lists of the qualities of a teacher:

Lama Rinpoche said: After people have begun to experience the general path, if they want to enter the uncommon path of the Vajrayana, it is very important to attend a genuine Mahayana teacher. A genuine teacher has the following characteristics: (1) a lineage that is connected to the lineage, (2) a lineage that is connected to living words, (3) words that are connected to an authentic transmission, and (4) an authentic transmission that is connected to blessings.

1. A lineage that is connected to the lineage means that the lineage of realized beings has remained unbroken since the time of the perfect Buddha. It must not be a lineage of beings who have transgressed samaya or violated the precepts.

2. A lineage that is connected to living words means that the oral lineage is transmitted from mouth to mouth, from ear to ear, and from mind to mind. It should not be a lineage of black ink on paper, or moldy old books.

3. A lineage that is connected to an authentic transmission means that the lamas have definitely realized the meaning of the teachings and mastered them.

4. An authentic transmission connected to blessings means that since the lineage is unbroken, it contains the blessings that generate virtue in the minds of others.

For these reasons, seek out a lama with these qualities. In other words, a Mahayana spiritual friend possesses either the eye of dharma or the eye of wisdom. Or the qualified teacher is described in three ways: (1) through great wisdom, the teacher has the ability to lead others on the path, (2) through great compassion, no sentient beings are left behind, and (3) the teacher has not even a hundredth of a hair tip of attachment to the concerns of this life.

Or the lama can be said to have four characteristics: (1) genuine devotion to the three jewels, (2) genuine compassion for sentient beings, (3) genuine realization of the profound meaning, and (4) motivation to teach the dharma with no consideration of personal gain.*

We need to attend a lama who has these qualities. A lama who acts like a fox or a monkey is useless as an escort from samsara to nirvana.

*(Translation in Ringu Tulku, Confusion Arises as Wisdom, 219–20.)

*b. ma rin po che'i zhal nas/ rten gyi gang zaig cig thun mong gi lam rnam rgyud la skyes nas/ thun mong ma yin pa'i lam gsang sngags kyi sgor 'jug par 'dod pas/ theg pa chen po dge ba'i bshes gnyen mtsshan nyid dang ldan pa la brten pa gal che/ de la dge ba'i bshes gnyen gyi mtsshan nyid ni/ brgyud pa dang brgyud par 'brel ba/ brgyud pa dang sgra 'brel ba/ sgra dang sgra'i lung du 'brel ba/ lung dang byin rlahs su 'brel ba cig dgos/ brgyud pa dang brgyud par 'brel ba ni/ yang dag par rdzogs pa'i sangs rgyas nas/ grub thob kyi
If you were to ask, "How should [a student] attend such a master?" then it is said, "You must have three qualities:" with regard to the masters work, activities and so on, do whatever he wishes; consider the master to be as precious as your own eyes; and, whatever the master says, even if it is false, hold it as true just as you heard it.

[1-19-11b] If you were to ask, "What kind of teachings does such a master give?" then it is said, "He creates three types of blessing:" the blessing of appearances is his explanation of outer perceived objects; the blessing of mind is his explanation of the inner perceiving

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* The set of two and four are repeated in Text 4 (Nga, 1-4-3b - 4a), where some clarifications are also provided (see note 278).

A list of three qualities, followed by an extensive explanation, can be found in Text 5 (Ca, 1-5-2b - 3a):

Furthermore, although the characteristics of a lama are explained many times in the sūtras and tantras, if they are summarized, he must have three: the unbroken teachings of the lineage, great compassion and a good nature, and, having discarded a lowly attitude, is suitable as a support for devotion.

There is also a list of four qualities, again with an accompanying explanation, later in Text 5 (Ca, 1-5-24a), that begins:

You must reply upon an authentic lama, [who has] the unbroken teachings of the lineage, has few desires and is content, has great compassion, and has blessings.

Finally, Gampopa provides a detailed description of the spiritual friend in Text 40 (E, 2-13-11b - 15b). An English translation of this passage can be found in Gampopa, Ornament of Precious Liberation, 37–44.
mind; and, self-blessing.\textsuperscript{267} The blessing of appearances has three aspects: sealing experiences, conquering experiences\textsuperscript{268} and cutting appearances from the root.\textsuperscript{269} The first, sealing experiences, has three aspects: it makes those with the sharpest facilities [directly] encounter non-duality,\textsuperscript{270} it makes a multiplicity [of appearances] into one taste\textsuperscript{271} and brings them into accord with their nature.

The blessing of mind has five aspects: the mind is without high and low, is neither spacious nor narrow, is without a beginning and an end, pervades everything and does not fall into extremes. The first [of these] means the view of \textit{madhyamaka}\textsuperscript{272}—having investigated from where the mind first arises and to where it ceases, [know] it is free of both [arising and ceasing]. From spacious, the four formless realms, to narrow, the practice of channels and winds—it is free of both.\textsuperscript{273}

However, merely that [i.e. relying on blessing] it is not enough. For as long as you are not free of dualistic grasping, you must rely upon accumulating merit. Tilopa\textsuperscript{274} said:

\begin{quote}
Practice illusory body like this. When awake, in post-meditation, there is the self-blessing. Meditate upon yourself and all appearances as they were during the equipoise of the dream state: [that is], everything is like an illusion or like the moon in water. By so meditating, wisdom arises.

\texttt{sgyu lus sbyang ba 'di ltar bya ste/ gnyid sad pa'i dus su rjes thob la bdag byin gyis brlab pa ni/ rang dang snang ba thams cad mnyam bzhag rmi lam gyi dus su snang ba bzhin/ thams cad sgyu ma'am/ chu zla lta bur byas shing bsgom/ de la de bzhin bsgoms pas ye shes 'char ro/}
\end{quote}

\textsuperscript{267} In Text 18 (Tsha, 1-18-7b), which has a parallel passage in Text 15 (Ba, 1-15-9a), self-blessing is associated with Illusory Body practice (\textit{sgyu lus sbyang ba}), one of the Six Dharms of Nāropa (Nā ro'i chos drug):

Practice illusory body like this. When awake, in post-meditation, there is the self-blessing. Meditate upon yourself and all appearances as they were during the equipoise of the dream state: [that is], everything is like an illusion or like the moon in water. By so meditating, wisdom arises.

\texttt{sgyu lus sbyang ba 'di ltar bya ste/ gnyid sad pa'i dus su rjes thob la bdag byin gyis brlab pa ni/ rang dang snang ba thams cad mnyam bzhag rmi lam gyi dus su snang ba bzhin/ thams cad sgyu ma'am/ chu zla lta bur byas shing bsgom/ de la de bzhin bsgoms pas ye shes 'char ro/}

\textsuperscript{268} The xylograph has an interlineal note inserted here (see note 909): [Conquering experiences means:] bliss is of equal taste, emptiness is of equal taste, and mental non-engagement in non-duality is of equal taste.

\textsuperscript{269} The xylograph has an interlineal note inserted here (see note 911): [Cutting appearances from the root means:] understanding non-partiality towards the base, which is nothing in and of itself, and whatever appears.

\textsuperscript{270} The xylograph has an interlineal note inserted here (see note 914): [One of sharpest faculties has] mental non-engagement in non-duality that is like water and ice.

\textsuperscript{271} The xylograph has an interlineal note inserted here (see note 916): Whatever multitude of appearances appear, the many are of one taste.

\textsuperscript{272} For \textit{madhyamaka} see note 216.

\textsuperscript{273} For further information on the four formless realms, see note 175.

\textsuperscript{274} For information on Tilopa, see note 193.
Appearances that arise through interdependence,
Must be realized as without arising.
The two accumulations are the wheels of the chariot,
Nāropa, do not remove them!275

He spoke so profoundly. He said, "Nothing can arise other than through that means."

If you were to ask, "How to you search for the object that is mind?" [1-19-12a] then you will not see shape and colour and so on. If you were to ask, "Well then, how do we see [the mind]?" then you do not see anything at all—not seeing is itself the supreme seeing. If you were to ask, "When we see that, how do we rest?" then rest like a cloudless sky, rest like an ocean without waves or a butter lamp free from a draught. If you realize that, then you have no hope for the result, and no doubts about saṃsāra—do not strive for what is just the same! Why? It is said, "There is no hope for the result [because] the very realization that the nature of mind is like that is the dharmakāya. So, there is nothing to wish for other than this. There are no doubts about saṃsāra because since you know that the dharmakāya itself and saṃsāra are indivisible there are no such doubts. There is no striving for what is just the same [because], having realized the dharmakāya, there is nothing else to wish for." That is the oral instruction of Lama Milarepa,276 who [also] said, "If the Buddha [himself] came, [he] would not [say] more than this."277

Furthermore, if you were to ask, "What four qualities must this master have?" then he must be one who: has faith in the Three Jewels; has compassion towards all sentient beings;

275 I was unable to determine the source of this citation.
276 For information on Milarepa, see note 222.
277 This passage, "If you were to ask,"How to you search for the object that is mind?" … [he] would not [say] more than this." (/sems kyi don ji ltar tshol zhe na/ … de las lhag pa mi 'ong gsung ngo /), closely parallels a passage in Text 6 (Cha, 1-6-9b - 10a). The two passages are compared in Appendix A2, p.271.
has gained certainty in the profound Dharma; and, has the ability to teach that Dharma to beings without any thought of material gain.\(^{278}\) Alternatively, according to the tradition of

\(^{278}\) This passage, “Furthermore, if you were to ask, "What four qualities must this master have?" … has the ability to teach that Dharma to beings without any thought of material gain.” (yang na bla ma de chos bzhi dang ldan pa zhi ggos te gang zhe na/ … zang zing med par ’gro la chos ston nus pa’o/), closely parallels a passage in Text 4 (Nga, 1-4-3b). The two passages are compared in Appendix A2, 271. The commentary around this parallel passage generally overlaps with *The Extraordinary Nectar of Speech*:

[These are] the signs of a spiritual friend: one who has himself meditated upon death and impermanence, if he makes others [do the same] he is a spiritual friend; one who has meditated upon love and compassion, if he makes others do the same he is a spiritual friend; one who has seen the natural state of all phenomena to be empty, if he makes others do the same he is a spiritual friend.

Alternatively, a spiritual friend has two characteristics: he has the eye of wisdom and the eye of Dharma. Having the eye of wisdom is knowing about such things as: the characteristics of *samsāra*, cause and effect, emergence from a collection of circumstances, and how causes and effects arise. That is having the eye of wisdom. Having the eye of Dharma is being fully suffused with the wisdom that has arisen in his own mind and being able to give rise to that in others.\(^*\)

Alternatively, it is said, “A spiritual friend possesses four characteristics.” He has gained certainty in the profound Dharma; he has compassion towards all sentient beings; he has faith in the Three Jewels; and, he can teach that Dharma to beings without any thought of material gain. You [should] serve such a spiritual friend.\(^**\)

\(^*\) The eye of wisdom and eye of Dharma are explained in very similar terms in Text 10 (Tha, 1-10-40b):

He said, “The guru has both the prajna eye and the dharma eye. Having the prajna eye (the one that determines knowables), he is expert in phenomena both in terms of both their general and specific characteristics, thus he shows the meaning of phenomena without mistake and without mixup (not confusing one generic image for another). Having the dharma eye, he has plainly realized the fact’s own entity. It shines forth for him within an awareness which is true (so he has not lost the inner disposition) and, having shone forth, his own personal connection to it (gives him the ability to liberate disciples) means that he can make it appear in others.” (Translation in Duff, *Gampopa Teaches Essence Mahamudra*, 165.)

\(^**\) He said, “The guru has both the prajna eye and the dharma eye. Having the prajna eye (the one that determines knowables), he is expert in phenomena both in terms of both their general and specific characteristics, thus he shows the meaning of phenomena without mistake and without mixup (not confusing one generic image for another). Having the dharma eye, he has plainly realized the fact of dharma without error. He has experience of the fact’s own entity. It shines forth for him within an awareness which is true (so he has not lost the inner disposition) and, having shone forth, his own personal connection to it (gives him the ability to liberate disciples) means that he can make it appear in others.” (Translation in Duff, *Gampopa Teaches Essence Mahamudra*, 165.)
the Kadampa masters, it is said, "Having himself turned away from negative actions, he makes others do the same also; and, having meditated upon love, compassion and bodhicitta, he makes others do the same also. That is being a spiritual friend. Otherwise he is not a spiritual friend."

Section 10279

I pay homage to the authentic masters.

Those wishing to obtain awakening must contemplate again and again the difficulty of finding the freedoms and advantages [of this human body] and reach certainty in your mind [about it]. [1-19-12b] Then [reach certainty] about the faults of samsāra and train the mind in love, compassion and bodhicitta. If there is certainty in these, the higher [practices] will arise. Without it, they will not.

To those in whom certainty in these has arisen, the entire path to awakening must be explained. [Geshe] Chakriwa280 was asked, "If these three, love and so on, are present, does genuine emptiness arise naturally in the mind?" He replied, "If these three are present, the uncontrived, genuine mind arises." It is said, "If that is present, those three arise" and, "The two cannot be experienced separately." They are phenomena that rely upon one another.

The two rūpakāyas that benefit others arise. While [remaining] unmoving from the dharmakāya, the path is assisted by aspiration. It is said, "[The path is] not conventional bodhicitta with objects and signs. The true path is absolute bodhicitta." That must be realized.

** This list of four are also in Text 8 (Nya, 1-8-10b - 11a), see note 266. It is repeated in Text 10 (Tha, 1-10-40b), also immediately following the passage just quoted above from Text 10.
279 The critical edition can be found on pages 169-172. This section has no directly related passages in the Collected Sayings.
280 For information on Chakriwa, see note 225.
In addition, to those of highest capacity, [these] must be taught: the pith instruction that is like an ocean, profound; the pith instruction that is like a chariot, able to move in every direction; the pith instruction that is like the sky, spacious and vast; the pith instruction that is like a precious jewel, fulfilling every wish; and the pith instruction that is like a sword, sharp and incisive.\textsuperscript{281}

The first [applies to both those who take] the simultaneous approach and those who take] the gradual approach. To one who takes the simultaneous approach, teach the meaning of \textit{mahāmudrā} as a single means—teach with few words, [like] "Innate wisdom, [your] fundamental nature, is like that." To one who takes the gradual approach, it is said, teach by means of the leaves and branches of [what is] precious and by means of expressions and examples like "the sky," "the wrestler's jewel," and "the poison that [nevertheless] has potential" to create understanding. [The first pith instruction] teaches that the view is devoid of the two assertions, [1-19-13a] meditation is devoid of the two strayings, and conduct is devoid of the two times, earlier and later.\textsuperscript{282}

\textsuperscript{281} Pith instructions with these names and descriptions are not mentioned elsewhere in the \textit{Collected Sayings}.\textsuperscript{282} Strayings (\textit{gol sa}) are enumerated as two, three (see page 230) and four, as in Text 20 (Wa, 1-20-4b) in the \textit{Collected Sayings}. A set of two are referred to in Text 21 (Zha, 1-21-4b - 5a):

\textit{Namo guru}

This is a fragment of the sayings of the Lord, the Doctor of Dakpo. The precious one said:

Generally, there are many [ways in which] a great meditator can stray. Two are: "Mistaking experience for realization" and "Mistaking realization for experience." Mistaking experience for realization is when, by relying on a specific method, a specific \textit{samādhi} arises and then the thought arises, "My mind is not thinking and is blissful and even the buddhas of the three times were here, it could get no better than this." Due to having great confidence in that and holding it as supreme, that meditation is called "Confusing experience for realization." Your objective will not be accomplished like that. "Mistaking realization for experience" is, through the blessing of the lama, you realize the essence of your own mind and experiences of bliss and clarity spontaneously arise out of that. You meditate upon that undistractedly. [But then] you think, "If happiness does not arise, I'm unhappy or if it arises that is alright." Mental effort arises and, placing the mind on that, he meditates—that is "Mistaking realization for experience." This too will accomplish little. Whether [experience] arises or does not arise, you must be indifferent. It is said, "Familiarity and perseverance bring clarity"
Generally, the three realms, the four dhyanas and the four spheres are explained as strayings. Even holding to them a little is a straying. Straying onto the path of a śrāvaka is straying into the enjoyment of emptiness. It is said, "By abiding without grasping at the essence, there is no straying."

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An adaptation of this passage, containing the same information but in a different order can be found in Text 10 (Tha, 1-10-46a - 46b). An English translation of that passage can be found in Duff, *Gampopa Teaches Essence Mahamudra*, 180.

Clearly, this is an explanation of view, meditation and conduct using sets of two. However, the difference between the xylograph and the manuscript (see note 978) may indicate some confusion on this point. If the manuscript was followed, this explanation would agree with a passage in Text 8 (Nya, 1-8-14a - 14b):

Jetsun Rinpoche said: For a yogi who realizes Mahamudra: (1) the view is free from two desires, (2) the meditation is free from three stages, (3) the action is free from earlier and later activities, and (4) the result is free from hope and fear.

1. In terms of the view being free from two desires, first, having realized the fundamental way of abiding, we might like others’ views to resemble our own, without any disagreement. Second, we might want our practice of the true nature to give rise to one result after another. We need to be free from these two desires.

2. The meditation is free from the three stages. Rather than meditating in some way as the preparation, meditating in some way in the main part, and meditating in some way as the conclusion, at all times one’s practice is free from these three stages. It needs to be yogic meditation, like the uninterrupted flow of a river, never moving away from the true nature.

3. The action is free from earlier and later activities. This means being free from thoughts like, “First I will do this, and then I will do that.” In brief, one has no agenda. Another way of saying this is that one’s actions are free of rejecting and accepting. One is free from wanting to get rid of emotional afflictions and wanting to accomplish wisdom as their antidote. We need to be free of all negating and affirming.

4. The result is freedom from hope and fear. There needs to be freedom from the hope of attaining nirvana and the fear of wandering in samsara. In short, by realizing that samsara and nirvana are inseparable great bliss, there is no wish to rise up to buddhahood and no fear of falling down into samsara.

Please understand that a yogi with realization needs to be like this. (Translation in Ringu Tulku, *Confusion Arises as Wisdom*, 226–27.)
The second [pith instruction] teaches through many means that mind and appearances are not different. The third teaches the four mudrās, the pith instruction for realizing mahāmudrā. The fourth [teaches]:

Three—beings, great beings,  
And unsurpassable beings.  
Three—the master, [his] empowerment and blessing.  
Three—meditation, experience, and realization.  
Without being anything, everything appears.  
Although appearing they are inherently non-existent.  
The means are the generation and completion stages.

The fifth is the pith instruction that teaches the single means—the nature [of mind] is non-arising and non-ceasing.

Realization is without anxiety. Meditation is without limits. Conduct is beyond the mind. For all of these, compassion is very important. Therefore, you must never be without compassion.

Section 11

I pay homage to the precious lama.

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For further material on the four mudrās, see note 162.

This description of realization, meditation and conduct is repeated in Section 11, see note 298.

The critical edition can be found on pages 172-176.
There are the three: view, meditation and conduct. When asked, "In the tantras of the Mahāyāna secret mantra, it is explained that in one life, with one body, [you can] accomplish mahāmudrā. Is that true?" he replied, "That is their intent. They are intended for whoever possesses [one of] the three qualities: that is to say, those who are bodhisattvas taking human birth seven times, have seen the gods of the Desire Realm, or have extracted the essences of medicines." That was said by Lama Mar Yulwa.

When asked, "Is what is explained in the tantras true?" Lama Milarepa replied, "When an authentic teacher meets an authentic student, who then practices with the strength of Uttaptavīrya, he can reach [awakening]."

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286 In the parallel passage (see note 298), in Text 6 (Cha, 1-6-4a), the question is asked by Gampopa to Mar Yulwa.

287 In the parallel passage (see note 298), in Text 6 (Cha, 1-6-4a), slightly more is said of these three qualities:

That is to say, those who have been born a brāhmaṇa [or, high birth] seven times and therefore are able to travel to the celestial realms, those who have seen the gods and therefore create attainment in this very life, or those who have extracted the essences of medicines and therefore their lives are equal to the sun and moon.*

de yang skye ba bdun pas mkha' spyod du 'gro nus/ lha'i zhal mthong bas tshe 'di nyid la 'bras bu thob par byed/ bcud len grub pas tshe nyi zla dang mnyam pa gcig yin gsung /

* Text 34 (Nyi) is devoted to extracting the essence (bcud len) practices.

288 Lama Mar Yulwa (mar yul blo ldan shes rab, dates unknown) gave Gampopa ordination. His identification is difficult. Sherpa (‘Gampopa, Monk and Yogi’, 33, fn. 62) suggests that it is not unreasonable to question if he may be Ngok Loden Sherab (rngog blo ldan shes rab, 1059-1109), the nephew of Ngok Lekpe Sherab (see note 5), and one of Tibet's most famous translators. For further information on the Ngok Loden Sherab's life see Ralf Kramer, The Great Tibetan Translator: Life and Works of RNgog Blo Ldan Shes Rab (1059-1109) (Munich: Indus Verlag, 2007), 31-44. Kramer (43 fn. 70) refers to one chronicle that does mention a lha rje dus po as one his students but suggests this is unlikely to refer to dwags po lha'i rje. He provides no reason for asserting that.

289 For information on Milarepa, see note 222.

290 Uttaptavīrya (brtson 'grus 'bar ba) was one of the former lives of the Buddha in which he endured difficult tasks for 84,000 years. See Daniel Boucher, Bodhisattvas of the Forest and the Formation of the Mahayana: A Study and Translation of the Rāṣṭrapālaparipṛcchā-Sūtra, Studies in the Buddhist Traditions (University of Hawaii Press, 2008), 132.

291 The xylograph has an interlinear note inserted here (see note 1008): [A student of] highest capacity will reach awakening in this life. [A Student of] middling capacity will reach awakening in the bardo. [A student of] lowest capacity will reach awakening in a later life. If he does not reach awakening, then by breaking samaya, he will certainly be born in the hell realms.

In the parallel passage (see note 298), in Text 6 (Cha, 1-6-4a), this explanation, in slightly different form, is part of the text itself.
Furthermore, [Geshe] Chakriwa,\textsuperscript{292} when asked, "What did Atīśa maintain regarding this point?" said, "He agreed with the Venerable Lama [i.e. Milarepa]."\textsuperscript{293}

It is said, "The secret mantra is like a gathered-up belly."\textsuperscript{294} It is said to gather up [everything] from the path of accumulation up to the first bhūmi. When loosened, the [view] that is accomplished is like the sky, [the means that brings] certain accomplishment is like a wish-fulfilling jewel, [the conduct that has the] eight branches of accomplishment is like a great king, [the result that has] the fruit of accomplishment is like the wrathful dākinī mantra.\textsuperscript{295}

Sky is the example for the view—it has one position. The meaning is that the view of secret mantra is mind. The jewel is the example for meditation—from that arises whatever one desires. The qualities of meditation are just like that. Meditating upon the mind—which, in the same way the sky is nothing in and of itself, it too is nothing in and of itself—all [one desires] arises. Likewise, through the meditations of the generation and completion stages

Lama Milarepa replied, "When an authentic master meets a student that is a [suitable] vessel, who then practices with endeavour, will, if of highest capacity, reach awakening in this life, if of middling capacity, reach awakening in the bardo, and, if of lowest capacity, reach awakening in a later life. If he does not reach awakening he will certainly go once to the hell realms."

bla ma mi la la zhus pas bla ma mtshan nyid dang ldan pa gcig dang / slob ma snod dang ldan pa cig phrad nas/ rtsol sgrub 'bad pa'i stobs kyis sgrubs na/ rab tshe 'dir sangs rgyal/ 'bring bar dor sangs rgya/ tha ma skye ba phyi ma la sangs rgya/ de la sangs ma rgyas na ci kyang dmyal bar skor gcig 'gro dgos gsung /

\textsuperscript{292} For information on Chakriwa, see 225.
\textsuperscript{293} In the parallel passage (see note 298), in Text 6 (Cha, 1-6-4a), in addition to the three asked here (Mar Yulwa, Lama Milarepa and Geshe Chakriwa), the same question is asked of Nyuk Rumpa (snyug run pa),\textsuperscript{*} who replies:

You must be one who is completely untainted by the world and has reversed your attitude to this life.

'jig rten mtha' dag gis ma go pa dang / tshe 'di la blo log pa cig dgos gsung /

\textsuperscript{*} Nyuk Rumpa (snyug run pa brtson 'grus rgyal mtshan, 1042-1109). Like Cha Yulwa (see note 227), he was considered one of the foremost students of Chengawa (see note 166). For what little is currently known on Nyuk Rumpa see Vetturini, ‘The Bka’ Gdams Pa School’, 137. Note his name is variously spelled snyug run pa and gnyug run pa in the Collected Sayings.

\textsuperscript{294} gsang sngags grod pa kha bs dus pa 'dra ba yin gsungs. This perhaps refers to the use by nomads of the inner organs of animals as containers. In the following sentence it is "loosened" (de nyid bkrol).

\textsuperscript{295} mkha' 'gro ma'i dmod sngags.
everything auspicious both in the world and beyond it arises. The king is the example of
conduct—he has the seal for the command. If he grants that, on top of [he himself] being
fearless of troublemakers and the like, he also protects others from [their] fears. In the same
way, although there are many afflictive emotions, [using] the method of secret mantra, by
meditating on the antidote to each one, they themselves arise as wisdom. A wrathful
mantra is the example for the result— accomplishing mahāmudrā in one life, with one body.
Just as a wrathful mantra does not require [the stage of] approach, in the same way, the result
is accomplished in one life, with one body. [1-19-14a] There is no need to continue [to
practice] through immeasurable kalpas. A practitioner who accomplishes this must have
the three qualities. If you were to ask, "What are they?" then they are: realization that is
without anxiety, meditation that is without limits, and conduct that is beyond the mind.

Geshe Cha Yulwa, when asked, "If I try practices, such as going for refuge, [but]
without holding [everything] to be like an illusion, how far will I get?" he said, "It would
create a mistaken cognition towards me." It is said, "There are four teachings you should

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296 The xylograph has an interlineal note inserted here (see note 1027): [Afflictive emotions], on top of not
harming, are taken onto the path and, through knowledge of them, arise as wisdom.
This more straightforward connection between the meaning and the example is adopted in the parallel passage
(see note 298), in Text 6 (Cha, 1-6-4b), which reads:

The king is the example of conduct—he has the seal that establishes the command. If he grants that, on top
of [he himself] being fearless of bandits and the like, he also protects others from [their] fears. In the same
way, through the method of secret mantra, afflictive emotions, on top of not harming, are taken onto the path
and arise as wisdom.

spyod pa'i dpe rgyal po yin te/ de la dka' rtags grub kyi phyag rgya yod pas de bskur na jag pa la sog pas
mi 'jigs pa'i steng du gzhan gyis grols byed pa'o/ de bzhin du gsang sngags kyis thabs kyis nyon mongs pas
mi gnod kyi steng du lam du khyer bas shes rab 'char/

297 The creation and destruction of a universe takes a period of eighty kalpas (bskal pa), called a great kalpa
(bskal pa chen po, mahākalpa). An immeasurable kalpa (bskal pa grangs med pa, asamkhyeyakalpa) is a great
kalpa to the power sixty. It takes a bodhisattva (byang chub sems dpa') three immeasurable kalpa to attain
awakening. See Buswell and Lopez, The Princeton Dictionary of Buddhism, 204.

298 This description of view, meditation and conduct is a repeat of that in Section 10 (see note 284). This
passage, "When asked, "In the tantras of the Mahāyāna secret mantra … conduct that is beyond the mind," (theg
pa chen po gsang sngags kyi rgyud nas/ ... blo dang bral ba'i spyod pa'o/ /zhes gsang ngo //), closely parallels a
passage in Text 6 (Cha, 1-6-4a - 4b). The two passages are compared in Appendix A2, 271.

299 For information on Cha Yulwa, see note 227.
always keep to mind." What are they? They are: by always keeping in mind the master, blessings will arise; always realizing that all the phenomena of *samsāra* are the *dharmakāya*, meditate on the non-conceptual; always knowing your own mind to be the master, abandon all actions that harm sentient beings; always knowing that yourself and all the sentient beings of the three realms have the same nature of mind, then what is the use of taking birth and death a hundred or a thousand times?

It is said, "Bliss, clarity and non-conceptuality are the nature of mind. Therefore, cultivate the four daily activities\(^{300}\) without distraction, naturally." These three have the same essence."

It is said, "If you wish to realize *śamatha* and *vipaśyanā*, then, according to the Kadampas, it is not correct to gather together." According to the *yogins*, it is not correct to wander in the cities. If that is the case, then when you wander amongst the mountains and the forests, [*śamatha* and *vipaśyanā*] will arise.\(^{301}\)

The *Sampūti* states:

Conceptual thought is great ignorance.

It leads to the ocean of *samsāra*.

When you remain in non-conceptual *samādhi*,

There is, sky-like non-conceptual clarity.\(^{302}\)

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\(^{300}\) Activities, or movements, (*spyod lam, ṛṛyāpatha*) are of four types: walking (*'gro ba, caṅkrama*), standing (*'chag pa, sthāna*), sitting (*'dag pa, niṣaṇṇa*) and lying down (*nyal ba, śaya/śayana*). A practitioner will be in one of these modes at any point in time. See Buswell and Lopez, *The Princeton Dictionary of Buddhism*, 939.

\(^{301}\) This passage, "It is said, "There are four teachings you should always keep to mind." … then when you wander amongst the mountains and the forests, [*samatha and vipaśyanā*] will arise." (*rtag tu yid la bya ba'i chos bzhi yin gsung / ... ri khrod dang nags khrod 'grims pa la skye gsung ngo /), closely parallels a passage in Text 30 (A, 2-5-6b). The two passages are compared in Appendix A2, p. 274.

\(^{302}\) This quote is repeated, slightly altered, and along with its preceding verse, in Text 39 (Vaṃ, 2-12-8b):

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chos dangchos min rnam par spangs//de phyir rtog pa'i drwa ba ni/ /spangs na zab mo'i chos ni 'phel//de bzhiṅ gshregs pas gsungs pa'i lan/ /rnam rig rnam par rtog mi bya/ /rnam rtog ma rig chen po ste/ /khor ba'i rgya mtshor ltung byed yin/ /mi rtog ting 'dzin la gnas na/ /mkha' bzhiṅ dri ma med par 'gyur/
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Section 12

[1-19-14b] I bow with respect at the feet of the lama.

When you realize the nature of mind, the dharmakāya actually manifests and from that arises the two rūpakāyas. If you were to ask, "From what cause do the two rūpakāyas arise and what are they?" then, when a bodhisattva is in his last life in saṃsāra, having collected an immeasurable collection of causes, makes an aspiration prayer to [work for the benefit of] all sentient beings, then the result, the two rūpakāyas, arises. As to what they are, they are [merely] appearances of mind. No other [type of] rūpakāyas arises. Furthermore, sentient beings who have accumulated merit see the rūpakāyas with their pure perception. But those who have not accumulated merit do not see [them].

If you were to say, "Well then, if no other rūpakāyas arise and they are appearances [to the minds] of sentient beings, then the perverse consequence would be that the blessings or qualities of a buddha would not be necessary," then I do [indeed] assert that. I do not assert the blessings of the Buddha. I do not assert even the buddhas come from elsewhere because we are ourselves are buddhas. Furthermore, if the two rūpakāyas are the blessings of a buddha, if that were the case, then there would be the perverse consequence that even sentient beings with impure perception could see [them]. Why? Because buddhas are impartial. [But] it is like this: by accumulating your own merit, and by a bodhisattva in his last life in

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The quote is from the Sampuṭodbhavaḥ Tantra (DK vol. 79, ff. 158a) with which it is broadly in line:

Conceptual thought is great ignorance.
It causes you to fall into the ocean of of saṃsāra.
Remaining in non-conceptual samādhi,
You become like the sky—stainless.

/rnam rtog gti mug chen po ste/ /khor ba'i rgya mtshor ltung byed yin/ /mi rtog ting 'dzin la gnas pa/ /mkha'/ bzhin dri ma med par 'gyur/

303 The critical edition can be found on pages 176-184.
sāṃsāra making an aspiration prayer, you will see [the rūpakāyas]; but without an aspiration prayer, you will not.

If you were to ask, "Well then, are both the rūpakāyas nirvāṇa or sāṃsāra?" then bodhisattvas on the first and other bhūmis, and sentient beings with pure vision, see nirvāṇa. Those with impure perception see sāṃsāra. If you were to ask, "Well then, are both the rūpakāyas absolute [truth] or conventional [truth]?" then they are conventional [truth]. Why? The absolute is unchanging and, because the rūpakāyas change, [1-19-15a] they are conventional truth. If you were to ask, "Why is the empty dharma called kāya?" then because it is uninterrupted wisdom, it is called kāya. If you were to ask, "Why are the two rūpakāyas called kāya?" then, in general, everything that has characteristics is [called] rūpa and because the two rūpakāyas are particular kāya of a buddha, they are called kāya.

Bodhisattvas on the first bhūmi and upwards have realized the indivisibility of perceived objects and perceiving mind. A bodhisattva on the first bhūmi, in one single moment, has the power to act for one hundred sentient beings, listen to the teachings of one hundred buddhas, divide into one hundred emanations and move back and forth between one hundred pure realms. A [bodhisattva] on the second bhūmi and upwards can do twice this [for each bhūmi]. Through the power of aspiration of sentient beings, they appear like this to sentient beings with pure minds—it is not done by the bodhisattvas. The power in one pore for a small hair on the body of a buddha has greater power than the power of all the bodhisattvas on the tenth bhūmi and downwards if they were placed together on one spot.

If you were to ask, "Well then, just how much is the power of a buddha?" then it is beyond the imagination. He knows every rebirth, and all the virtuous and non-virtuous actions, whatever they were, that a sentient being has accumulated since time without beginning up to finally taking the present body—and, in just one single moment, knows everything that was accumulated in this way by all sentient beings. Furthermore, he
manifests individually in front of every sentient beings. He can place a one billion world-system in one mustard seed without making the one billion world-systems smaller or the mustard seed bigger—his knowledge and other such things that are beyond the imagination. If you were to ask, "How does such a buddha, who is without conceptual thoughts, arise like that?" then it is through the power of earlier aspiration that he appears to sentient beings with pure minds—it [1-19-15b] is not done by the buddhas.304

There is: non-arising awareness, a non-ceasing path, non-abiding wisdom and a non-obtaining result.305 Non-arising awareness [means] resolving that all phenomena did not arise right from the very beginning and are without arising. Having [resolved everything] as exclusively non-arising, one might go to [the extreme of] nihilism, but awareness abides naturally within the unborn like, for example, butter exists naturally in milk. The non-ceasing path [means that] if there is no clarity or nothing to experience, you cannot take the path. The essence of awareness is clear and unobstructed. If you become familiar with that, [it is] the path. Non-abiding wisdom [means] that because everything unfavourable ceases, it is called "wisdom." "Unfavourable" refers to objects and signs and so on. Wisdom conquers them. If you realize the essence of awareness, everything unfavourable naturally ceases. For example, when a butter lamp appears, darkness flees. The non-obtaining result [means that]

304 This passage, "When you realize the nature of mind … it is not done by buddhas." (sems nyid rtogs pa'i dus su chos sku mngon du 'grub/ … sangs rgyas kyis byas pa med do/) closely parallels a passage in Text 6 (Cha, 1-6-3a - 3b). The two passages are compared in Appendix A2, p. 275.

305 There appears to be some uncertainty in the Collected Sayings about whether the fourth should read "non-obtaining result" (thob pa med pa'i 'bras bu) or "non-impeded result" (thogs pa med pa'i 'bras bu). The xylograph consistently has the former, whereas the manuscript consistently has the latter in this text and its parallel passages (see notes 1153, 1170 and 1172).
from the essence of all that is unfavourable arises the dharmakāya and from that arises the two rūpakāyas—this is the non-obtaining result.306

First, at the time of empowerment, there are four [joys]: joy, supreme joy, innate joy, and absence of joy. First, at the time of joy, the mind, without proliferating [thoughts], comes together—that is not the path, it is afflictive emotion. Second, at the time of supreme joy, bliss increases—that is also not the path, it is afflictive emotion. At the time of innate joy, two drops escape to the lotus: when just one remains in the vajra-jewel there is a single instant of non-conceptual mind called "wisdom;" [and], when [both] drops have escaped, it is called "absence of joy."308 [1-19-16a] Regarding [this] non-dual innate wisdom, a tantra says:

After the supreme [joy] and before the absence [of joy]

[It is] like a butter lamp [placed] in darkness

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305 This passage, "There is: non-arising knowledge, a non-ceasing path … this is the non-obtaining result." (/skye ba med pa'i rig pa/ ... thob pa med pa'i 'bras bu'o/) closely parallels a passage in Text 6 (Cha, 1-6-9a - 9b). The two passages are compared in Appendix A2, 278.

A second version of the parallel passage in Text 6 (Cha, 1-6-15a - 15b), which itself has a more expansive and clearer version in Text 30 (2-5-16a - 16b), puts this set of four (awareness, path, wisdom and result) in the context of secret mantra:

The secret mantra itself has two [aspects]: method and wisdom. Method is caṇḍālī. Through the qualities of caṇḍālī, the five signs and the eight qualities arise. The afflictive emotions and dualistic [perceptions] are caused by winds. When the winds enter the central channel, the afflictive emotions naturally cease. In the same way, hungry ghosts too enter through the dualistic winds. When the winds enter the central channel, hungry ghosts cannot harm. Likewise, diseases caused by the elements cannot harm. There are [many] qualities such as these that are beyond the imagination. Wisdom is the non-arising awareness, non-ceasing path, non-abiding wisdom and non-obtaining result.*

/gsang sngags rang la gnyis yod de/ thabs dang shes rab gnyis so/ /thabs ni gum mo ste gum mo'i yon tan ni thugs su tshud nas/ rtags lnga dang phan yon brya'ad 'byung ste/ nyon mongs pa ni bzung 'dzin gnyis ni rlung las rgyu ste/ rlung d+hU tir tshud na nyon mongs pa ngang gis 'gag /de bzhin du yi dgas khyung rlung gnyis las 'jug ste/ rlung d+hU tir tshud na yi dgas khyis mi tshugs/ de bzhin du 'byung ba'i nad khyis mi tshugs so/ /de la sogs pa'i yon tan bsam gwis mi khyab bo/ shes rab ni skye ba med pa'i rig pa la 'gag pa med pa'i lam gnas pa'i shes rab/ thob pa med pa'i 'bras bu phul te/

* For difficulties with the translation of 'non-obtaining result' (thob pa med pa'i 'bras bu), see note 305.

307 thig le

308 The four joys are a feature of Completion Stage practices (see note 310), whether involving, as here, a sexual consort (see note 162) or not.
In the same way, son, also have confidence!309

That single instant of [non-conceptual mind just described], the clear mind undistracted by anything—the bliss, clarity and non-conceptuality of caṇḍālī meditation310—and the undistracted natural mind of the non-meditating ordinary mind: if you were to ask, "What are the differences between these three and are the three taken as the path?" then for a realized individual all three are the path.

If [you ask], "How are they not different?" then for that realized individual, at the time of wisdom, the time of the second drop, he thinks, "Is my earlier mind present [now]?" and at the time the qualities of caṇḍālī [meditation] arise, he also thinks, "My earlier mind is present [now]" Because there is nothing else than that, there is no difference [between them].

If [you ask], "How is the path?" then bliss, clarity, and non-conceptuality is the ultimate meditation. For a non-realized individual, experiences arise by practicing those two [i.e. the single instant of non-conceptual mind or the clear mind undistracted by anything]. The [experiences] are indescribable. Bodily and mental bliss increases and his fixation on attachment and aversion towards that arises. If you were to ask, "Is that the path?" it is not. Those two [experiences] both arise from conditions—because their mode of being is cause, action and result, it perishes. [But] if you are guided and introduced by a realized master, and the two [methods] with the above [mentioned] qualities are brought onto the path, you suddenly encounter the ordinary mind. [If you were to ask], "Is the ordinary mind something that can be experienced?" then [the answer is] no—if it were something to experience, that

309 The verse is from the second part of the hevajra-tantra, the hevajra-dākinījāla-saṅvara-tantrarājā (DK vol. 80, ff. 15b). An alternative translation can be found in Snellgrove, The Hevajra Tantra, 92.

310 Tantric practice is commonly divided into the generation and completion stages. The Kagyu school divides the latter into the path of method (thabs lam) and the path of liberation (grol lam). The path of liberation is the practice of mahāmudrā that is the focus of this thesis. The path of method, on the other hand, refers to the six Dharms of Nāropa (nā ro chos drug), the principal practice of which is caṇḍālī (gtum mo), known in the west as “inner heat.” For a brief introduction to this practice, and the other five of the six Dharms of Nāropa, see Roberts, Mahāmudrā and Related Instructions, 6–9.
would be grasping at things [as real]. If you were to ask, "Well then, is it an experience that can be prevented?" then even the buddhas of the three times [1-19-16b] are not able to prevent it!

One who has non-dual realization of such a mind said, "Bring [here] your original mind!" Kodāli312 said, "Rest in non-meditation, in the innate state!"313 Gaṅgādhara314 said, "Release your mind to wherever it pleases!"315 Lama Milarepa316 said, "If it is without effort, that is the supreme meditation."317 These are introductions to the ordinary mind.

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311 I was unable to determine the source of this citation.


313 The full quote appears in Text 26 (La, 2-1-11a):

Acārya Tog tse ba said: In the centre of the heart, the ordinary mind is awakened. Bliss is perpetual in the six types [of consciousness]. All the creations are meaningless [and] are cause of suffering. Let [the mind] be in [its] innate state, non-meditation. (Translation in Sherpa, ‘Gampopa, Monk and Yogi’, 287.)

/tha mal shes pa snying gi dbus su sang/ /tshogs drug dag na bde ba rgyun mi ’chad/ /byas pa thams cad don med sdug bsngal rgyu/ /bsgom du med pa gnyug ma ’i ngang la zhog/ /ces gsungs so/

The quote is from the *Mahāmudrākanakamālā (DT vol. 53, 117a):

The ordinary mind dissolves into the middle of [its] interior. When the six collections [of consciousness] are purified, bliss is uninterrupted. All imagination is futile and the cause of suffering; Since [bliss] cannot be meditated upon, just enter [its] natural sphere. (Translation based on his own critical edition can be found in Klaus-Dieter Mathes, A Fine Blend of Mahāmudrā and Madhyamaka: Maitripa’s Collection of Texts on Non-Conceptual Realization (Wien: Austrian Academy of Sciences Press, 2016), 280.)

/tha mal shes pa snying gi dbus su sad/ /tshogs drug dag na bde ba rgyun mi ’chad/ /brtags pa thams cad don med sdug bsngal rgyu/ /bsgom du med pas gnyug ma ’i ngang la zhog/

Mathes (22) provides a summary of the text in which he states: "The final colophon informs us that Maitrīpa had combined the teachings of many accomplished yogins and paṇḍitas within a single text." Indeed, Toktsewa is not mentioned. However, these lines are attributed to him in two other texts: caturāśīti-vabodhā-hṛiddāya- nāma (DT Vol. 52, 156a) and dpal u rgyan du tshogs ‘khor byas pa ’i dus su rnal ’byor pa grub pa thob pa bzhis bcus rdo rje’i ngur bzhengs pa nyams kyi man ngag thig le gser gyi phreng ba (DT Vol. 53, 83a).

314 Mark Tatz (‘The Life of the Siddha-Philosopher Maitrīgupta’, Journal of the American Oriental Society 107, no. 4 (October 1987): 709–10) notes: the Tibetan historian Tāranātha (1575-1634) recorded Gaṅgādhara as being the female consort of the Indian siddha Maitrīpa (10th. cent.), and that according to the Blue Annals (deb ther sngon po), following Maitrīpa's death, she was a teacher of Khyungpo Neljor (khyung po rnal ’byor, 1050-1127).
The nature of mind is unchanging, uninterrupted, and continuous. Because it does not have shape and colour, it is unchanging. Uninterrupted means awareness is uninterrupted. Continuous means that it does not exist at one time and non-existent at another time—because it does not arise and does not cease it is continuous.\footnote{The full quote appears in Text 26 (La, 2-1-3a): \begin{quote} … the guru said: Son of a good family! Do not look at an object; do not look into the mind! Do not [engage in] many undertakings; have no desire in [your] heart! Do not fear. Do not doubt. Rather, let the mind see as it pleases, and set free. (Translation in Sherpa, ‘Gampopa, Monk and Yogi’, 207.) \end{quote}}

\footnote{The full quote appears in slightly different form in Text 6 (Cha, 1-6-11b): \begin{quote} The yogin Gaṅgādhara said, "Son, don't look at objects. Don't look at the mind! Don't engage in activity! Don't arouse desire! Don't create fears. Cast your mind as it pleases! \end{quote}}

\footnote{The quote is from ye shes kyi mkha' 'gro ma sum cu rtsa Inga'i rto gs par brjod pa (DT Vol. 53, 85b): \begin{quote} If you do not torment your mind, your view will be great; If you are without fixation, [everything] will be of equal taste; If you are without exertion, you will have the best meditation; Once free from dualistic appearances, you will be a perfect Buddha. (Translation based on his own critical edition in Mathes, Fine Blend of Mahāmudrā, 282.) \end{quote}}

\footnote{For information on Milarepa, see 222.}

\footnote{Although here attributed to Milarepa, we can note that in *Mahāmudrākanakamālā* (DT vol. 53, 118a) and in rdo rje'i mgur bzhengs pa nyams kyi man ngag thig le gser gyi phreng ba (DT Vol. 53, 84b) this line also appears, and is located very close to those shown in note 313. In the latter text the line is attributed to Lobpön Lümé Dorjé (*slob dpon lus med rdo rje*). The former reads: \begin{quote} If you do not torment your mind, your view will be great; If you are without fixation, [everything] will be of equal taste; If you are without exertion, you will have the best meditation; Once free from dualistic appearances, you will be a perfect Buddha. (Translation based on his own critical edition in Mathes, Fine Blend of Mahāmudrā, 282.) \end{quote}}

\footnote{The terms unchanging (’gyur pa med pa), uninterrupted (rgyun chad med pa) and continuous (dus thams cad pa), here applied to the nature of mind (sems nyid), are also employed in descriptions of meditation. For example, a passage in Text 4 (1-4-8a - 8b), which has its own parallel passages in Text 28 (2-3-11a -11b) and Text 30 (A, 2-5-10b - 11a), starting with the ordinary mind (tha mal gyi shes pa), reads: \begin{quote} It is said, "The essence of the ordinary mind does not [require] the dualistic samādhi that has a meditator and an object of meditation. Therefore, non-meditation is the supreme meditation." The object that is actually seen, the emptiness of the naturally pure mind, is called "dharma kāya." Although the moon on the first day of the month is [still] the moon it is not able to illuminate, although a lion cub is [still] a lion it is not able to overpower,* and although a small child is [still] a person it does not have the strength of an [adult] person. By means of these examples you must realize the [ordinary] mind [the dharma kāya]. \end{quote}}
Sentient beings whose minds are not transformed by philosophical systems have concepts; those whose minds are transformed by philosophical systems have knowledge. At the time of realization, they have wisdom.319

Further, by resting unaltered, [it] is experienced and through gaining certainty, over and over again, regarding the object of that experience, a non-conceptual clarity will come. Should it remain for a long time unchanged, do not consider this a quality. If you want it to remain it becomes a samādhi that binds [you to samsāra]. Its natural essence is just that unaltered mind. When achieved, this experience and realization of that non-conceptual clarity is devoid of all arising and ceasing, continuous, uninterrupted, unchanging, and pervades everything—it is seeing the absolute. He said, "Now, I do not [need] to ask anyone [about this]."

Further, in the beginning, be free of effort and points of reference; in the middle, be non-abiding; and, in the end, be free of all conceptual thoughts that think, "It is [or] it isn't." [And], always remember, as it is said: "[First], through continuous mindfulness, do not be separated from samādhi; [second], by not being separated from innate wisdom, the mind and body are not contaminated by unceasing, untainted bliss—obtain the qualities resulting from training; and [third], do not be separated from the two types of bodhicitta, the essence of which is being motivated by love and compassion."

This is the teaching of Lord Gampopa called "Accomplishing the realization of the union of method and wisdom."
Section 13

Namo ratna guru.

The precious one said:

The result of the tradition of the Mahāyāna secret mantra is taken on the path. [If you were to ask], "What is that result?" then it is mahāmudrā or dharmakāya. [If you were to ask], "What is that?" then the nature of things is the unaltered ground. It is like this—it is

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320 The critical edition can be found on pages 184-191. This section has no directly related passages in the Collected Sayings.

321 The "nature of things" (dngos po'i gnas lugs) is a term that appears a number of times in the Collected Sayings, usually as part of a commentary upon a quotation from Nāropa. For example, Text 10 (Tha, 1-10-39a) reads:

When the great teacher Nāropa had recited a hundred thousand repetitions of the seven-syllable king of secret mantras [of the deity Cakrasamvara], the earth shook and he obtained a prophecy [from a dākinī to go and see Tailopa]. The instructions he then received in the east in the presence of Tailopa [include] the nature of things (dngos po'i gnas lugs), the path (lam), and the stages in which the result arises ('bras bu skye ba'i rim pa). The [instruction on] the nature of things is twofold: [it] should be known as relating to the body (lus) as well as to the mind (sems). (Translation in Kragh, Tibetan Yoga and Mysticism, 322 fn. 794.)

An alternative translation can be found in Duff, Gampopa Teaches Essence Mahamudra, 161–62. Text 31 (Ki, 2-6-9a - 9b) provides a short explanation of the nature of things related to mind:

This is called "The four bodies are your natural possession."

Namo guru. If you do not know the nature of things relating to the mind, you do not know the actual object of meditation. The nature of things relating to the mind is clear, like a butter lamp in a jar. That self-aware, self-clarity is uncontaminated bliss. That clarity and uncontaminated bliss is indivisible, empty, free of elaboration, and uncompounded like the sky. Self-aware, self-clarity is the nirmānakāya. Uncontaminated bliss is the saṃbhogakāya. Indivisible clarity and bliss that is empty and free of elaboration is the dharmakāya. The nature of things relating to the mind has the four bodies as its natural possession.

//bla ma chen po nA ro pas/ /gsang sngags rgyal po yi ge bdun/ /'bum phraO cig tu bzlas pa yis/ /sa rnas g'vos shing lung bstan thob/ /shar phyogs dngos su tai lo pa'i/ /zhal snigar gdams ngag mnos pa ni/ /dngos po'i gnas lugs lam dang ni/ /'bras bu skye ba'i rim pa'o/ /dngos po'i gnas lugs gnyis yin te/ /lus dang sems su shes par bya

The passage continues:

The nature of things relating to the body is the channels and cakra abiding as the person himself. The nature of things relating to the mind is awareness and emptiness abiding indivisibly.

de la lus dngos po'i gnas lugs rtsa 'khor lo'i bdag nyid du gnas pa dang / sems dngos po'i gnas lugs rig pa dang stong pa dbyer med du gnas pa'o/

An alternative translation can be found in Duff, Gampopa Teaches Essence Mahamudra, 161–62. Text 31 (Ki, 2-6-9a - 9b) provides a short explanation of the nature of things related to mind:

This is called "The four bodies are your natural possession."
said, "If you realize the nature of things as unaltered, this is mahāmudrā." The unaltered ground is practiced by the path of non-distraction. It is like this—it is said, "Non-distraction is the path of all the buddhas." By practising the unaltered ground with the path of non-distraction, the result, being free from hope and fear, [1-19-17a] arises. It is like this—it is said, "Free from accepting or rejecting [anything], you realize the inseparable four kāya." In this way, you practice the three, the ground, path, and result, on [the basis of] your own mind, surrounded by its three attendants—the essence of mind, its nature, and its characteristic.

The essence of mind is clear [and] brilliant, [like] when looking at a cloudless sky during the full moon of the second month of autumn, or in winter when there is no storm, or in summer when there is no mist. Just like that, when an earlier conceptual thought has ceased and [the next] has not yet arisen, our mind is brilliant and clear. The characteristic of mind is that, while not abiding in that state, all manner of conceptual thoughts such as "[I like this and I don’t like [that], [and this] is [this and this] isn't [that]" proliferate. It is said, "The nature of mind does not first experience arising, in the middle experience remaining and then in the end experience ceasing. It is free of arising, remaining and ceasing." In the same way, it is said, "The three—the essence, nature and characteristic—are not three separate [parts of] your mind. The way the innate [nature of] mind, free of [conceptual] elaboration, appears is like that." In order to realize the non-arising nature of mind you must meditate [upon its] essence. It is said, "Without meditating upon its essence, you cannot know [how to] meditate upon its nature."

Further details can be found can be in Text 31 (Ki, 2-6-1b - 6b).
For a detailed study of the term dngos po’i gnas lugs see Willa Blythe Miller, ‘Secrets of the Vajra Body: Dngos Po’i Gnas Lugs and the Apotheosis of the Body in the Work of Rgyal Ba Yang Dgon Pa’ (PhD, Harvard University, 2013). For its centrality to the Kagyu lineage see, in particular pages 81-103.

322 Refer to Section 1 for an explanation of the essence of mind, its nature and its characteristic (see note 164).
[If you were to ask], "How do you meditate [on] that?" then, on a comfortable seat, adopt the six-fold posture of Vairochana,\(^{323}\) such as sitting cross-legged. [Then], visualize the lama at the centre of your heart and generate bodhicitta thinking, "I meditate upon \textit{mahāmudrā} for the sake of all sentient beings." Following that, be resolute thinking, "All the phenomena of \textit{saṃsāra} and \textit{nirvāṇa} are my mind. The mind is unborn." [1-19-17b] Rest quietly without any judgement.

The three—[being] fresh, unaltered, relaxed—are complete resting.\(^ {324}\) Rest like that, free of reference points and relaxed. The nature of mind is clear and unobstructed—meditate, relaxed and free, within that clear and lucid state. Highest ease [brings] highest meditation.

\(^{323}\) This posture is normally referred to as the seven-fold posture of Vairochana. For example, the Stages of Meditation (\textit{rim gyis 'jug pa'i sgom don}, DT vol. 110, 345b) of Vimalamitra (\textit{bi ma la mi tri}) reads:

Sitting on a comfortable seat in the cross-legged full lotus position as that of Lord Vairocana or in the half lotus position, whichever is suitable for one, the meditator should then contemplate the mind. One's body should be straight from the nose to the navel, arms in equipoise position, head neither too low, nor too high, nor leaning to one side. With eyes neither entirely open nor closed, his sight should be on the tip of his nose. One's teeth and lips should be held in a natural way, with tongue set behind the upper teeth. One’s breathing should be relaxed in a spontaneous way, not noisy or rough. (Translation in Vimalamitra, \textit{The Stages of Meditation}, trans. Losang Jamspal (Leh: Ladakhratnashridipika, 2000), 14.)

\(^{324}\) The xylograph has an interlinear note inserted here (see note 1261): Fresh means resting free from any judgement about is it or is it not [natural], free of doubts, like when a swallow enters the nest. Unaltered means resting free from accepting or rejecting [anything], like an eagle soaring in the sky. Relaxed means resting free from effort, with a happy and supple mind, like [when] the [day’s] work is done. Resting means not preventing faults or adopting qualities.
Middling ease [brings] middling meditation. Lowest ease [brings] lowest meditation. It is said, "Without it, [meditation] is not possible."325

Remaining in that state pacifies proliferating conceptual thoughts. For example, the sky is naturally pure. Although clouds temporarily arise, [they] arise from that sky. While they remain, they remain in the sky. And when they finally dissolve, they dissolve into the sky. [Indeed], they are the nature of sky. In the same way, temporary conceptual thoughts: first, when they arise, they arise from the innate nature of mind itself; in the middle, when they abide, they abide in the innate nature of mind itself; and in the end, when they dissolve, they dissolve into the innate nature of mind itself. Understand that [conceptual thoughts] are never anything but the innate nature of mind and, [then], through meditation, the experiences of the four yogas will arise in stages.

Remaining in that clear and unobstructed, clear [and] lucid, essence of mind, without proliferating [conceptual thoughts], is called "the yoga of one-pointedness." A sign of that arising in your mind is that your attachment to worldly phenomena grows weaker and the

325 The three features of resting—fresh (so ma), unaltered (ma bcos pa, sometimes replaced by rang gar) and relaxed (lhug pa) —are prerequisites to the four yogas (rnal 'byor rnam pa bzhi). Text 6 (Cha, 1-6-10a), Text 22 (Za, 1-22-3b) and Text 26 (La, 2-1-4b) contain the same short commentary on them. For example, Text 22 states:

The three are: fresh, unaltered, and relaxed. Regarding "fresh," there are [also] three: the mind and body are deeply relaxed; the voice, with the breath unfettered, is unaltered; and, the mind is not situated upon any support. Regarding "unaltered," there are also three: although the mind is allowed to be unaltered, there is no attachment; projected objects, although appearing with characteristics, are not mentally engaged with [but] are known as the dharmakāya; and, there is no distraction. Regarding "relaxed," there are [also] three: there is no hope and fear in the four daily activities; the group of six consciousnesses rest relaxed; and, the mind is never separated from experience.

The Collected Sayings provide much advice on this. Refer to Selected Extracts 3.3.1-3.3.5 for some examples (see pages 225-232). They are also commented upon in Section 14 (see page 128).
unevenness of experience increases greatly. Sometimes you may think, "There could be no better meditation than this." Sometimes, the mind having lost its moistness, you may think, "I might not be meditating at all." [1-19-18a] That is called, "Dhyāna that is uncertain about appearances."326

Without becoming attached to that, become familiar with it and you will realize the clear and non-conceptual essence of mind, free of extremes such as existence and non-existence, eternalism and nihilism. You will realize the essence of mind—lacking arising, remaining and ceasing—to be the dharmakāya. This is called "The yoga of non-elaboration." When this arises in your mind, all phenomena [appearing] earlier become [just] like an outer husk327 and [all] conventional elaborations are cut through, like when a pauper finds a jewel.

Further, without becoming distracted and becoming familiar [with this], you will naturally realize that all the multitude of appearances of external objects are the nature of

326 Uncertainty about appearances (snang la ma nges pa) is associated with descriptions of the the yoga of one-pointedness (rtse gcig gi rnal 'byor). It is explained further, along with its opposite, certainty about experiences (snang la nges pa), in Text 23 (a, 1-23-5b):

The unaltered, untainted nature of mind is natural, clear, pure, and uninterrupted. There is both being certain about appearances and being uncertain about appearance. Realizing that the nature of mind is indivisible, like the centre of an autumn sky, is being certain about appearances. There is no hope to go up [to nirvāṇa] or fear of going down [to saṃsāra]. Even when [something] is changed by something else, it is not changed. This is being certain about appearances. [When] being uncertain [about appearances], the bliss and non-conceptuality of calm abiding (zhi gnas) comes [but] thinking sometimes, "Are these experiences?" or, "Are these not experiences?" makes non-conceptuality a cause and there is a danger of going back down.*

Certainty and uncertainty about experiences is discussed a number of times in the Collected Sayings. Refer to Selected Extract 3.4 for a fuller description (see pages 233-238). This topic serves as a useful case study in the use of similar passages being used in different sequences of teachings.

* In the versions in Texts 4, 10 and 31, this latter point is clarified with an additional sentence. For example, in Text 31 (Ki, 2-6-20b) it is stated: "There is a danger of it becoming a cause of the form realm or formless realm or cessation" (gzugs kham sam/ gzugs med kham sam/ 'gog pa'i rgyur yang 'gro nyen yod/).

327 To "become like an outer husk" is to fall away, see note 234.
one's own non-arising mind. This is called "The yoga of many as one taste." A sign of that arising in your mind is that conceptual thoughts of apprehended object and apprehending subject are naturally pacified. Although appearing in various [forms], they arise from the innate nature of mind, [with which] they are one in essence.

By becoming familiar with this, you become free of objects of meditation and the process of meditation. You realize that [both] the essence of mind is non-arising and is of one taste and that all the appearances of external objects are non-arising and are of one taste. Equipoise [in formal meditation] and post-attainment [in non-formal meditation] being uninterrupted is called "The yoga of non-meditation."328

In addition, if we connect [these] with four times, it is said: the time of [the yoga of] one-pointedness is called "The time of spontaneous accomplishment;" the time [the yoga of] non-elaboration arises in the mind is called "The time of indivisibility;" the time [the yoga of] many as one taste arises in the mind is called "The time beyond imagination," and the time [the yoga of] non-meditation arises in the mind is called the "The time of perfect purity."329

[1-19-18b] There are the three: the essence of mind, its nature, and its characteristic. Its essence is clear and non-conceptual. Its nature is free of arising, ceasing, and abiding. Its characteristic is to appear as both śamsāra and nirvāṇa. At the time of [the yoga of] one-pointedness, you realize the essence [of mind]. At the time of [the yoga of] non-elaboration, you realize the nature [of mind]. At the time of [the yoga of] many as one taste, you realize the characteristic [of mind].

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328 The xylograph has an interlineal note inserted here (see note 1303): A sign of this is that you effortlessly understand one's own mind as awakened. The blazing fire of appearances are pacified from their very root, and qualities naturally emerge.

These four yogas (rnal 'byor rnam pa bzhi) are described in very similar terms in Section 8 (see pages 95-97).

329 See page 129 for an overlapping description of three times.
In addition, although through the stages of the four yogas you realize your own mind to be the innate dharmakāya, illness and suffering will [still] arise—because you are not free of this ordinary body, that will happen. It is like being a lion cub or garuḍa chick. It is said, "Although the lion may have all three physical abilities, he is encased inside the womb." Although the garuḍa may have a set of wings, he is encased inside an egg. Likewise, although internally you have realized the mind as dharmakāya, because you are not free of [this] body generated through previous karma, it is not a contradiction for happiness and suffering and unwanted circumstances to [still] arise.

Having practiced by means of the four yogas in this way, then at the time of death, when the four elements have dissolved in stages and the prāṇa-mind has gathered in the central channel, when the dharmatā—innate wisdom—has naturally arisen in the mind, and, through the power of previous meditation, [the yogin] recognizes it, like when an orphan meets his mother or like when old acquaintances meet, the luminosity [in meditation and at death] becomes indivisible. This, the accomplishment of mahāmudrā of the secret mantra tradition, is called "Awakening in one life, with one body." If you do not meditate now, [then], because you will not recognize that, [1-19-19a] by force of craving for such

330 For a discussion of the imagery of the lion cub and the garuḍa chick in Indian and early Tibetan sources see David Jackson, ‘Birds in the Egg and Newborn Lion Cubs: Metaphors for the Potentialities and Limitations of “All-at-Once” Enlightenment’, ed. Ihara Shoren and Yamaguchi Zuiho, Tibetan Studies: Proceedings of the 5th Seminar of the International Association for Tibetan Studies, 1989, 95–114. The examples are generally used in two different contexts: first, as an example of delayed manifestation of qualities; and, second, as an example of sudden awakening (see note 252).
331 The xylograph has an interlineal note inserted here (see note 1319): … [naturally arisen in the mind] of all sentient beings.
332 The xylograph has an interlineal note inserted here (see note 1320): … [through the power of previous meditation] by the yogin.
333 The xylograph has an interlineal note inserted here (see note 1327): … [the luminosity] at the time of meditation and the luminosity at the time of death [becomes indivisible].
things as a distinguished or non-distinguished form, you will wander in samsāra taking rebirth time after time.

334 The xylograph has an interlineal note inserted here (see note 1334): [A distinguished form] such as the son of king. [A non-distinguished form] such as a dog or a pig.

335 A description of the of how to meditate upon the essence of mind, the four yogas and the dissolution process (see note 514), together with the example of the lion cub and the garuda chick (see note 330), also appears in Text 26 (2-1-7a - 8a):

Well then, how would one meditate on this one's own innate (gnyug ma) mindnature? That means, just like water placed in water, and butter placed in butter, one place the [mind] in [the state of] non-artifiist. By having placed the [mind] in "freshness" (so ma), "abundant" (lhug pa), [and] in "at one's own will" (rang dga'), one will be [able to] identify mind [for] a little [while]. [You] will glimpse the essence of mind [for] just a little [while]. The consciousness will become "limpid" (sing nge), "expansive" (yer re), [and] "one-pointed" (rtse gcig). Even afterwards, [such insight] will emerge [in] bits. Because [you] will by then recognize a piece of [your] own awareness, [you] will become joyous and inspired. Thus this is called "yoga of one-pointedness" rtse gcig gi rnal 'byor.

Once again, when [you] have meditated in that manner, since it is said: "As the current of a river flows intensely, and the tip of a lamp-flame is very bright, I at all the time, day [and] night, will contemplate only on this [essence of mind]," just as a great river has no interruption in its flow, or a tip of a lamp-flame has no interruption in its luminosity, when [you] have reminded [yourself] day [and] night, and have meditated again and again, [you] would realize, that both the outer object to be perceived and the inner mind that perceives are without four ends of elaboration (spros pa'i mtha' bzhi). Even this awareness of one's own is seen [as clearly] as if a moist (i.e. fresh) emblic myrobalan were placed on [one's own] palm.

Experience, good at some times [and] bad at others, will emerge. Thus it is called "yoga of simplicity." Then, when [you] have meditated in that way, in [your] experience, [all] three – the outer appearance [of the world], [your] own body, and [your] mind – will appear devoid of differentiation, like water and milk mixed indistinguishably. As far as realization [in contradistinction to mere experience] is concerned, even there, these three [things] appear without any differentiation. By then, a consciousness will have arisen that is sufficient to see whether other [individual]s have or lack [successful] meditation. That is called "yoga of multiplicity [as being] one taste."

Then when [you] have mediated in that way, [and] when [you] became certain that all the phenomena are equal [i.e., ultimately the same], there will arise [a realization that there is] no object of abandonment to be abandoned, no remedy to be relied upon, no enlightenment to be realized, no samsara to be abandoned, and no object of meditation [and] no meditator. Thus, that is called "yoga of non-meditation" sgom med kyi rnal 'byor.

In so much as it has been asked: Since [all the aforesaid phenomena] are [realized as] only mind by then, is that realization an actual enlightenment? [We reply:] It is still not an actual one. As long as this body of fully ripened [karma] exists, there are pleasant [and] painful feelings. For example, a lion cub, although, has developed strength in its mother's womb, it cannot actualize its prowess until it has cast out the womb; it is constrained by the womb's enclosure. Likewise, a garuda chick, although its wings have grown inside the eggshell, being constrained by the enclosure of the eggshell, it cannot fly as long as the eggshell remains unbroken.

Similarly, although a yogi, having obtained the realization, has a mind-as-such (sems nyid) that is fully enlightened, he cannot reveal the quality of enlightenment in its entirety as long as he has not discarded his skyco-phisical-complex (phung po) of the fully ripened [effect of karma] (vipākaphala), he is constrained by the enclosure of the [physical] body of fully ripened [effect of karma].
As one rests, relaxed and free of an object of observation, in such a nature of mind, in
the state of mahāmudrā, free of elaboration, [which is] innate wisdom, if you [should]
think, "Must I engage virtue with characteristics?" then in post-meditation, it is extremely
important to enhance your inner realization through accumulating merit.

Internally your meditative equipoise becomes clear and, through that, in post-
meditation, knowing that all accumulation of merit is like an illusion, you become strong and
realization arises quickly.

These words spoken by [my] authentic spiritual friend,
Respectfully, I write down.
So that there is no exaggeration, or belittlement, or lack of gratitude—
It is said, "Do not spread these words!"

Section 14336

I pay homage to the lama and the gathering of ḍākīṇīs.

In order to practice the path of mahāmudrā, first, the essence or the three ways of resting are:
fresh resting,337 unaltered resting,338 and relaxed resting.339

The three aids for making them stable are: by not exerting [yourself], fresh [resting] is
made stable; by not remaining on any support whatsoever, unaltered [resting] is made stable;
and, by not grasping after any experience that is experienced, relaxed [resting] is made
stable.340

The three features of these are: by stable fresh [resting], cause and effect [happen] at
the same time; by stable unaltered [resting], conceptual thoughts are self-liberated; and by
stable relaxed [resting], [1-19-19b] there is no distinction among the four daily activities.341

336 The critical edition can be found on pages 191-193. This section has no directly related passages in the
Collected Sayings.
337 The xylograph has an interlinear note inserted here (see note 1342): [Fresh resting] is the ordinary mind
resting totally untainted.
338 The xylograph has an interlinear note inserted here (see note 1343). B is barely legible. This rendering relies
on D, however, that too appears corrupted and I have been unable to complete a satisfactory translation:

[Unaltered resting] is … de yang 'jog rab 'bring gsum ni … not grasping to the essence as good or bad.
[rang gar bzhag] /pa ni de yang 'jog shes rab 'bring gsum ni ngo bo bzang ngan du mi 'dzin pa'o//
339 The xylograph has an interlinear note inserted here (see note 1344): [Relaxed resting] is the essence [of mind]
not being harmed by afflictive emotions or conceptual thoughts.
340 The xylograph has an interlinear note inserted here (see note 1353): Because there are not no such
experiences.
341 The features of leaving, or resting, the mind were mentioned earlier in this text in Section 3 (see note
187), and Section 13 (see note 325). They are also the focus of the Selected Extracts 3.3.1-3.3.5 (see pages 225-
232).
Section 15

Namo ratnabhyāḥ

In mahāmudrā there are three times. The "Time of spontaneous accomplishment" is when you think "[I] have gained mastery in, and stability in, the essence of mind," the support for awakening arises—this is spontaneous accomplishment. The "Time beyond imagination" is the realization of the indivisibility of the apprehended object and apprehending subject—seeing truth. The "Time of Great Bliss" is, having counteracted the consciousness that is the seed of cyclic existence, the dharmakāya, mahāmudrā, is actually made manifest.

In general, [it is said]:

If you realize the nature of things, that is the view,
Not being distracted from that state is meditation.
Not being separated from that is conduct, and
Not having hope or doubts towards that is the result.

Alternatively, it is said,

If certainty arises, that is the view.
If the nature of mind is realized, that is realization.
If activity is abandoned, that is [being] a great meditator.

342 The critical edition can be found on pages 193-197.
343 This passage, "In mahāmudrā there are three times … mahāmudrā, is actually made manifest." (phyag rgya chen po la dus gsum yod de/… phyag rgya chen po mngon du byas pa'a/), closely parallels a passage in Text 29 (Ha, 2-4-6a - 6b). The two passages are compared in Appendix A2, 277. See page 125 for an overlapping description of four times. The description of the "Time of Great Bliss" follows very similar phrasing to the quotation from Geshe Chakriwa in Section 6 (see page 84).
344 dngos po'i gnas lugs. See note 321 for further information on this term.
345 I was unable to determine the source of this citation.
346 I was unable to determine the source of this citation.
It is said, "[When] searching for lost luminosity, find it by considering the profound Dharma, or focusing on particular terms, or engaging in discussions that accord with the Dharma." The cause, [it is said], that gives rise to luminosity is this:

One who has good *karma*
Has faith in, and prays to,
A master who has blessings.
He [then] meditates [using] the path of method,\textsuperscript{347}
[Follows] the instruction on the fundamental unaltered nature,\textsuperscript{348}
And, externally creates merit and purifies obscurations.\textsuperscript{349}

[Or, it is said]:

Some\textsuperscript{350} [assert] the cause [that gives rise to luminosity]
Is training in conventional bodhicitta, and
The causes of increasing [luminosity] are:
Creating merit and purifying obscurations,
Praying to the master,
Meditating earnestly in an isolated place,
And focusing on the path of method.\textsuperscript{351}

With regard to the means for bringing the aspect of method [onto the path], the teacher\textsuperscript{352} said [1-19-20a]: "If you think, "I don’t need [religious practice]"\textsuperscript{353} then the need is

\textsuperscript{347} The xylograph has an interlinear note inserted here (see note 1382): [The path of method is] *caṇḍālī*.
\textsuperscript{348} The xylograph has an interlinear note inserted here (see note 1384): In addition to [the path of method, he follows the instruction on the fundamental unaltered nature].
\textsuperscript{349} I was unable to determine the source of this citation.
\textsuperscript{350} The xylograph has an interlinear note inserted here (see note 1386): [Some] like the bka’ dgams pa and the like.
\textsuperscript{351} I was unable to determine the source of this citation.
\textsuperscript{352} The xylograph has an interlinear note inserted here (see note 1391): [The teacher is] the Venerable Mila [i.e. Milarepa].
\textsuperscript{353} The xylograph has an interlinear note inserted here (see note 1392): Religious practice.
very much greater. Accumulate exceptional [amounts of] merit through limitless doors.\footnote{The xylograph has an interlinear note inserted here (see note 1395): By [the doors of] body and speech.} In particular, meditation of the generation stage\footnote{The xylograph has an interlinear note inserted here (see note 1397): Because [the generation stage] is the cause of the two rūpakāyas.} and meditation on great compassion are very important.” When physical and verbal practices cease by themselves, that is when they are no longer necessary. Furthermore, when practising, first cultivate love, compassion and bodhicitta. Then meditate upon the generation stage\footnote{[The xylograph has an interlinear note inserted here (see note 1404): Generation stage practice such as “complete in an instant’s recollection” or “totally complete.”} as appropriate. Then meditate upon luminosity.\footnote{[The xylograph has an interlinear note inserted here (see note 1406): [Luminosity] is the completion stage.}

[Geshe] Chengawa\footnote{For information on Chengawa, see note 166.} said, "Because however much you engage in a method, that much the strength of your realization increases, then meditate! [But] when luminosity is rampant, then interrupt it and make offerings and prayers to the [Three] Jewels."

It is said, "In the experience of the lama himself, if physical and verbal efforts were excessive, his internal experience lessened."

It is said, "There are all types of people." One-pointed śamatha in which bliss predominates, to which you are attached, is the cause of rebirth in the Desire Realm. If non-conceptuality predominates, it is the cause of rebirth in the Formless Realm. If emptiness predominates, and you disregard cause and effect, it is the cause of rebirth in the lower realms; [but] even if you do not disregard them, if there is [only] a small degree of compassion and so on, it is possible it will become a cause for [taking up] the lower vehicle. Know that one-pointed śamatha, held by means such as love and compassion, and possessing the aspect of non-self or the taste of luminosity becomes the path of unsurpassable awakening.
Geshe Tönpa said, [1-19-20b] "When he asked fifty-five masters their instruction and their further teaching, there were ten main points of agreement." The difference between the two is that: teaching Dharma that sets a student on the path is called an "instruction;" and teaching dharma that does not allow deviation from [that] path is called a "further teaching."

When I investigated this, teachings on the Dharma of the path are "instructions" and teachings on the Dharma that dispel unfavourable circumstances or create favourable circumstances are "further teachings."

The four common teachings are: even if you have realized everything as mahāmudrā, you [must] meditate on the lama [placed] at the crown of your head and strive in [accumulating] conventional virtue; even though whatever you do becomes Dharma, shy away from even the slightest non-virtue; although there is no difference between isolated places and towns, meditate relying upon solitude; and, although there is no difference between being upright and lying down, meditate upright. These are the four common teachings.

Further, there are the four teachings always to be kept in mind. First, remember love, compassion, joy, and equanimity and remember death, impermanence, cause and effect, and the sufferings of saṃsāra. Second, meditate upon your yourself as the deity, invite the jñānasattva and give offerings and praise to the buddhas and bodhisattvas. Third, in every activity, practice guru yoga and rest with the mind unaltered. Fourth, occasionally, make a

Geshe Tönpa (dge bshes ston pa) is an epithet that is used for Dromtön (see note 5) in Text 6 (Cha, 1-6-4b). It seems likely that it is Dromtön who is being referred to here. However, it must be noted that the full phrase for spiritual friend (dge ba'i bshes gnyen) is used here, possibly indicating that it should be read in apposition with teacher (ston pa), as "The teacher, the spiritual friend said …"
dedication and an aspiration prayer. These four teachings always to be kept in mind were given by the Precious One to [the student] Dampa Kyepo.\(^{360}\)

**Section 16\(^{361}\)**

*Namo ratna guru.*

[When] distinguishing what should be entered into\(^{362}\) and what should be avoided,\(^{363}\) there are three experiences to enter into and three experiences to avoid.

First, the three experiences to enter into are: [1-19-21a] the experience that is like going to an island of precious gold;\(^{364}\) the experience that is like knowing the taste of medicine;\(^{365}\) and, the experience that is like meeting with medicine made of precious substances. These should be maintained without being attached to them.

Second, the three experiences to avoid are: the experience that is like a traveller who knows the road well remembering his homeland;\(^{366}\) the experience that is like a person's time

\(^{360}\) A common way to enumerate lists in Tibetan texts is to include the sub-headings in the total count of items. Therefore, the two lists of four, plus the two headings for those lists, gives a total of "ten main points of agreement." Lists are a particular feature of Text 36, although the lists given here do not appear in that text. I have been unable to identify Dampa Kyepo (*dam pa skyes po*).

\(^{361}\) The critical edition can be found on pages 197-199. This section has no directly related passages in the *Collected Sayings*.

\(^{362}\) The xylograph has an interlinear note inserted here (see note 1451): [Experiences to be entered into are] phenomena of nirvāṇa.

\(^{363}\) The xylograph has an interlinear note inserted here (see note 1454): [Experiences to be avoided are] phenomena of samsāra.

\(^{364}\) The xylograph has an interlinear note inserted here (see note 1459): [Going to an island of precious gold means] whatever appears arises as mahāmudrā.

\(^{365}\) The xylograph has an interlinear note inserted here (see note 1461): [Knowing the taste of medicine means] experiencing its meaning.

\(^{366}\) The xylograph has an interlinear note inserted here (see note 1472). This note appears corrupted and I have been unable to complete a satisfactory translation:

[Being distracted by things] such as remembering your earlier studies, receiving of empowerments, serving the master, practicing etc., and [by things] such as … *la des pa de rjes la tshor ba'i phyag.*
having passed; and, the experience that is like taking up the practice of demons, a bad support. When these occur, oppose them by meditating upon powerful antidotes.

By this, may vast benefit for the teachings and sentient beings arise! May its glorious auspiciousness bring happiness to the world!

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The xylograph has an interlineal note inserted here (see note 1474): You are sad when, by meditating upon emptiness, signs [of accomplishment] do not arise.

The xylograph has an interlineal note inserted here (see note 1478): When someone else practices the generation stage but propitiates worldly gods and demons and gains powers, you think, "By doing the former [i.e. generation stage of a diety] that [i.e. powers] will not arise," you are mistaken.

The xylograph has an interlineal note inserted here (see note 1483): Meditating upon powerful antidotes is [remembering]: that, although you have achieved this precious human body, time is short; birth, ageing, sickness and death, and the sufferings of samsāra; and, in particular, the great sufferings of the three lower realms. The antidote to these is always remembering the instructions of an authentic master—it is very important never to forget them or be distracted from them.

The xylograph has an interlineal note inserted here (see note 1484): [This was] the instruction on the birthless Mahāmudrā by the venerable meditator from Dag po of the *Rnyi clan (rje btsun *rnyi sgo). For the sake of overcoming birth and death along with samsāra, I have written down the bla ma's sayings and my own meditative experiences. (Translation in Kragh, Tibetan Yoga and Mysticism, 413.)

Kragh notes that: "In the Tibetan text, the word gnyis sgo should be read as *rnyi sgo and the word 'jigs pa'i should be read as *'jig pa'i. While this colophon does not reveal the name of the author, it indicates that the whole or a part of text DK.a.Dza [i.e The Extraordinary Nectar of Speech in the manuscript] was written by a later author as a mixture of sayings attributed to the venerable meditator from Dag po of the Rnyi clan, i.e., Bsod nams rin chen [i.e Gampopa], combined with passages describing the author's own meditative experiences (rang gi nyams myong)."
2.3 Critical edition

Section 1

[1-19-1a] ང༅། རྗེ་དྭགས་པོ་ལྷ་རྗེའི་གསུང་ཞལ་གི་བདུད་རི་ཐུན་མོང་མ་ཡིན་པ་བཞུགས་སོ།

[1-19-1b] ང༅། བླ་མ་དམ་པ་རྣམས་ལ་ཕྱག་འཚལ་ལོ།

[1-19-1c] ང༅། རིན་པོ་ཆེའི་ཞལ་ནས་ཆོས་ཀི་ར་བའམ་གཞི་མ་ལྟ་བུ་འཆི་བ་མི་རྟག་པ་བསམ་པ་གལ་ཆྗེ།

[1-19-1d] ང༅། རྗེ་ནས་རྒྱུ་འབྲས་དང་འཁོར་བའི་ཉྗེས་དམིགས་སྗེམས་པ་

[1-19-1e] ང༅། རྗེ་རྣམས་བློ་ལ་མ་ངེས་ན་ཆོས་པ་བཞིན་དུ་འདུག་ཀང་མི་འོང་།

[1-19-1f] ང༅། རྗེ་རྣམས་བློ་ལ་སྗེས་ན་ཚེ་འདིའི་བྱ་བ་རྣམས་ལིངས་ཀིས་བོར་ནས་ཆོས་བྱྗེད་པ་ཅིག་འོང་།

[1-19-1g] ང༅། རྗེ་མྗེད་ན་གཟུགས་སྐུ་གཉིས་མི་འབྱུང་།

371 rje dwags po lha rje'i gsung zhal gyi bdut rtsi thun mong ma yin pa bzhugs so//l B D, A om.

372 The annotated translation can be found on pages 54-63.

373 dang] B D, sam A.

374 de] B D, de tsa A.

375 dam pa] B D, rnal ma A.

376 de] B D, A om.

377 slob pa] B D, blo sbyung ba A.

378 skyes] B D, skyes tsa A.

379 'ong] B D, yong ba yin A.

380 ni] D, nas A, B.
ལྡན་གི་རྒྱུད་ལ་ཆོས་སྗེས་པ་ཅིག་ལ་དད་གུས་ཚུལ་བཞིན་དུ་བྱས་ནས་ཏྗེ་འོང་བ་ཡིན།
བླ་མ་ལ་རྟོགས་པ་མེད་ན་སོབ་མ་འདྗེན་ནུས་པ་ཡིན་པས།
དང་པོ་བླ་མ་གདམས་ངག་དགོས།
དྗེ་བས་ན་ཇོ་བོ་ཀུན་ཡིད་ཆེས་པ་གལ་ཆེ།
ཡིད་མ་ཆེས་ན་བླ་མའི་བྱིན་བརླབས་མི་འབྱུང་།
ཡིད་ཆེས་པ་ཅིག་ལ་ཆོས་མང་པོ་མི་དགོས།
ཚིག་ཁ་ཡར་ལ་བརྟྗེན་ནས་བསོམ་པ་ཡིན།
ལྷན་ཅིག་སྗེས་སོར་གི་ལུགས་ཀིས་གོ་ཆ་རྣམ་པ་གཉིས་ཀིས་ལམ་དུ་འཁྗེར་ཏེ།
ལྟ་བའི་གོ་ཆ་ནི་ཕྱི་སིག་པ་མི་དགྗེ་བ་སོང་བ་དང་།
ནང་དཀར་པོའི་ཆོས་སོད་རྒྱུན་མི་གཅོད་པ་ལྟ་བའི་གོ་ཆ།
ལྟ་བ་བྱ་བ་སོང་སོང་པོ་ཅིག་ལ་མི་ཟྗེར།
ཕྱི་ལུས་ཀི་ན་ཚ་མི་སོང་།
ནང་སྗེམས་ཀི་རྣམ་རྟོག་མི་སོང་བ་སྐེ་རེས་རབ་ཀི་གོ་ཆ།
དྗེ་[1-19-2b]ལ་དང་པོ་ལུས་ཀིས་སིལ་མོ་ཀྲུང་ལ་སོགས་པ་བྱས་ལ།
སྐེ་རེས་རབ་ཀིས་སྐེམས་ཀི་མཚན་ཉིད་ལ་བལྟས་ནས།
གང་དུ་སྗེ་བ་མེད་པ།
འགག་པ་མེད་པ།
དངོས་པོ་མེད་པ་བྱ་བ་ལན་[149]ལ་དང་པོ་ལུས་ཀིས་སིལ་མོ་ཀྲུང་ལ་སོགས་པ་བྱས་ལ།
་མིང་ཆིངས་པར་དུ་འཛོམ་པ་བོད་ལ་ཕྱིར་ན།
དེ་ཁ་ཏེ་གཅོད་པ་དེ་དག་ལེགས་པ་བཅོམ་པ་དེ་དག་ལེགས་པ་བཅོམ་པ་དེ་དག་ལེགས་པ་བཅོམ་པ།

381 rtogs kyis] B D, A om.
382 nas] B D, na A.
383 rtogs] B D, rtog A.
384 rtogs] A B, rtogs D.
385 kyang] B D, A om.
386 g] B D, gis A.
387 la] B D, las A.
388 dang po bla ma'i gdams ngag] sugg. em., dang po bla ma bdam D, dang por bla ma gdam A, dang po bla ma gdam B. The suggested emendation is based on a parallel passage (see note 149).
389 bsgom] B D, bsgoms A.
390 skies] B D, skye A.
391 gyi] B D, gyis A.
392 kyis] B D, gyis A.
393 bya ba] D, byas bas A B.
394 ba] A D, B om.
395 kyis sems] B D, kyi sams A.
གསུམ་བོད་པས་ཐོས་པའི་ཤེས་རབ།
དྗེ་ལ་བརྟོགས་པ་དེ་དྗེའི་དོན་སྐེམས་ཏུ།
སྗེ་བ་མོད་དྗེ་གདོད་མ་ནས་སྗེ་མ་མོང་།
འགག་པ་མོད་དྗེ་སྗེ་བ་མོད་པས་འགག་པའི་རྒྱུ་མོད།
དངོས་པོ་མོད་དྗེ་ཁ་དོག་དང་དབྱིབས་ལ་ཤོགས་པ་གང་དུ་ཡང་མ་གྲུབ་པ་ཅིག་ཏུ་གོ་བ་དྗེ་བསམ་པའི་ཤེས་རབ།
དྗེ་ལྟར་རྟོགས་པ་དོན་གི་ངོ་བོར་ཤེས་པ་སོམ་པའི་ཤེས་རབ།
དྗེ་ལྟར་རྟོགས་པ་དོན་དུ་ཤེས་པས།
ད་འཁོར་བ་ལ་སྐུ་དྲིན་ཅན།
མོད་དུ་མི་རུང་བ་ཡིན་ཏེ།
དགོས་ཏེ།
ཁོ་ལ་བརྟོགས་ནས་ལམ་གི་གོགས་སུ་ཤར།
མོད་དུ་མི་རུང་སྐུ་ཁོ་མོད་ན་ཆོས་སྐུ་རྟོགས་པའི་ཐབས་མོད་པ་ཡིན།
དྗེ་ལྟར་བྱས་ན་སྐུས་ཆོས་སྐུའི་ངང་ལས་མ་ཡིན་པར་བསོམ།
དྗེའི་ངང་ལས་ཞིག་ཆུང་པོ་དུ་བྱས་ན།
དགེ་དང་དབྱིངས་མྗེད་དུ་འཁྐེམ་བ་བྱ་བ་ཡིན།
དྭོར་ཡི་ཕྱིག་རྗེས་རྫོང་པོ་འི་དབང་དུ་བྱས་ན།
རང་གི་སྐུས་གཉིད་ལྷན་ཅིག་སྐུ་དྲིན་སྐུའི་འོད་ཡིན།
དྭོར་ཡི་ཕྱིག་རྗེས་སྐུ་དྲིན་ཅིག་སྐུ་དྲིན་ཐིམ།
སྐུ་དྲིན་ཆེས་ཀྱི་ཕྱག་རྒྱར་འཁྐེར་བ་བྱ་བ་ཡིན་གསུང་།
ཕྱག་རྒྱ་ཆེན་པོའི་དབང་དུ་བྱས་ན།

396 dngos po med de[ A D, dngos po med B.
397 sgom] D, bsgom A B.
398 rtogs] A D, rtog B.
399 la] A B, las D.
400 rtogs] B D, rtog A.
401 pa] B D, pas A.
402 te] B D, A om.
403 sku] B D, skur A.
404 bsgom] B D, bsgoms pas A.
405 las] B D, la A
406 byung] B D, byung A.
407 kyi phyag rgyar] B D, kyis phyag rgya chen por A.
408 sku] B D, A om.
409 skyes pa chos] B D, A om.
དཔོན་ཀླུ་སྒྲུབ་ཀི་ལུགས་ཀིས་ཕྱག་རྒྱ་བཞི་འདོད།

ལས་ཀི་ཕྱག་རྒྱ།

ཆོས་ཀི་ཕྱག་རྒྱ།

dam tshig gi phyang rgya

དམ་ཚིག་གི་ཕྱག་རྒྱ།

ཕྱག་རྒྱ་ཆོས་ཐམས་ཅད་དང་བཞིའོ།

དྗེ་ལ་དབང་པོ་ཐ་མ་ཆགས་པ་ཅན་ལས་ཀི

ཕྱག་རྒྱ་ལ་བརྟེན་ནས་བསོམ་པ་ཡིན།

འབྲིང་ཆགས་བྲལ་དམ་ཚིག་

410 yin] A D, B om.
411 ku'o] D, sku la A, B.
412 de'i] sugg. em., de A, B, D
413 she] D, zhes A, shes B.
414 gnyug] B D, nyug A.
415 bya ba'i sems] B D, byas pa'i sams A.
416 thong] D, mthong A B.
417 ma] B D, mar A.
418 rtogs] B D, tog A.
419 ma] B D, A om.
420 rgyud rnams su ma gsungs] A, rgyud rnams su B D.
421 gnyu] B D, nyug A.
422 bor] B D, bo A.
423 pas] B D, na A.
424 slob] A D, slo B.
425 sgrub] D, grub A B.
426 kyi] B D, kyis A.
གི་ཕྱག་རྒྱ་བསྐེད་པའི་རིམ་པ་ལ་བརྟྗེན་ནས་མཚན་བཅས་བསོམ་པ་ཡིན།

ཆོས་ཀི་ཕྱག་རྒྱ་རྣམ་427 རྟོག་ཆོས་སྐུར་རྟོགས་པར་བྱེད་པ་ཡིན།

དབང་པོ་རབ་ཕྱག་རྒྱ་ཆེན་པོ 428 སྗེམས་ཉིད་མ་བཅོས་པའི་ངོ་བོར་ཤྷེས་པར་བྱེད་པ་ཡིན་ཏེ།

དྗེ་ཡང་རྣམ་པར་རྟོག 429 བ་སྗེ་རྒྱུ་དང་རྗེན་གིས་མ་བསྐེད་པའི་སྗེམས་ཀི་ངོ་བོ་དང་རྗེན་གིས་མ་བསྐེད་པ་འདི་ཡིན་ནོ།

ཡང་ན་སྗེམས་ཀི་རང་བཞིན།

སྗེམས་ཀི་ངོ་བོ།

སྗེམས་ཀི་མཚན་ཉིད་བྱ་བ་གསུམ་དུ་བཤད།

དྗེ་ལ་སྗེམས་ཀི་རང་བཞིན་བྱ་བ་རང་བཞིན་གིས་དག་པ།

འཁོར་འདས་ཀི་ཆོས་ཐམས་ཅད་ལ་ཁབ་པའི་འདུས་མ་བྱས་འདི་ཡིན།

སྗེམས་ཀི་ངོ་བོ་རང་རིག་པ་སྗེ་འགག་མེད་པ་འདི་ཡིན།

སྗེམས་ཀི་མཚན་ཉིད་བག་ཆགས་ཀི་གཟུགས་སྣ་ཚོགས་སུ་སྣང་བ་འདི་ཡིན།

འོ་ན་གང་བསོམ་ན་སྗེམས་ཀི་སྣང་བ་བྱ་བ་ཡིན་ཏེ།

ཡང་དག་པར་རོགས་པའི་སངས་རྒྱས་ཀི་ཐུགས།

སྐྱེལ་གྱི་སྐྱེས་ཅན་གི་སྐྱེས།

427 rnam] B D, rnams A.
428 po] A D, po'i B.
429 rto| A B, rtogs D.
430 bskyed] B D, skyed A.
431 kyi] B D, kyis A.
432 'di] B D, de A.
433 gzugs] B D, gzugs brnyan A.
434 yin] D, yin te A B.
435 bya] A, rgyal B D.
436 sems] A, snang ba sems B D,
437 yin] D, yin ste A B.
438 dka' ste] D, rga rga A, B illegible.
རྟག་ཏུ་འགོགས་ཀང་ཞལ་མ་མཐོང་།
ཡང་ན་ས་བ་ཡིན་ཏྗེ་
གཞན་ནས་བཙལ་མ་དགོས་པར་རང་ལ་ཡོད་དྗེ།

ངའི་སྗེམས་ངའི་སྗེམས་ཟྗེར་བ་འདི་ཡིན།
མཚན་ཉིད་སྣ་ཚོགས་སུ་འཆར་བ་ཡིན།
ངོ་བོ་མ་བཅོས་པ་རང་གསལ་དུ་སིང་ངྗེ་ཡྗེ་རྗེ་བ་འདི་རང་ཡིན།

ལར་ཇོ་བོ་བ་འདི་ངོ་མ་ཤྗེས་ཀི་བར་དུ།
ཕྱོགས་མཐའ་དག་ནས་འབུངས་དགོས།
ད་ལན་མ་ཐར་ན་ཕྱིས་མི་ལུས་ལ་ཕྱི་ཕྱག་མ་ཐར་ན་ཕྱིས་མི་ལུས་ལ་ཕྱི་ཕྱག་

འཚལ་ནས་ཡྗེའུ་ཟྗེར་ནས།
ངན་སོང་དུ་ཁ་བལྟས་ནས་འགོ་བའི་ཉྗེན་ཡོད་པས།
སིང་ཐག་པ་ནས་ཆོས་གིས།
ངའི་འདི་སིང་ཕྱུང་ཡང་

དམར་པོ་ལྟར་ལྟར་པོ་གཅིག
ལས་མྗེད་བྱ་བ་སན་སྔ་བ་གསུང་བ་དང་འདྲ་བ་ཡིན་ནོ།
།སིང་ནས་ཚེ་འདིའི་བྱ་བ་ཐམས་ཅད་བཞག་

སྒྲུབ་པ་ཅིག་བྱྗེད་དགོས་པ་ཡིན།
ང་ལ་རྣལ་འབྱོར་པ་ཟྗེར་ཏྗེ་ང་ནི་ལས་འབྲས་ལ་ཤིན་ཏུ་འཛེམ་པ་ཡིན།

ལས་འབྲས་ལ་ཡྗེལ་ལྗེ་ཕྱད་དྗེ་འདུག་ན་ཆོས་གནད་དུ་མ་ཕོག་པ་ཡིན།
བུ་རང་མི་ལ་སིག་མི་བུ་རང་མི་ལ་སིག་མི་

བསག།ཆོས་ཀི་ཞལ་ཆྗེ་མི་བཅད།
འདི་གཉིས་ཉྗེན་ཆྗེ་བ་ཡིན།
མ་མཐོང་བའི་གཡང་ས་ཡིན།
དགྗེ་བའི་ར་བ་མ་ལུས་པར་འཛད་པ་ཡིན།
དྗེ་བས་ན་ཕག་ཏུ་སོད་ལ་སྒྲུབས་ཤིག།
telegram

[1-19-4a] སྡུ་ད་མ་ལ་དབང་པོ་ཡིན།

ལ་འབོར་449 རྟོག་ཏུ་འགོགས་ཀང་ཞལ་མ་མཐོང་།
དོགས། རྟོག་ཏུ་འགོགས་ཀང་ཞལ་མ་མཐོང་།

443 'bungs] B, 'bung A B.
444 da len] B, res cig A.
445 bitas] B D, ltas A.
446 snying] D, A om.
447 lat lha po] B D, lta lta bu A.
448 grub] A D, bsgrub B.
450 che] B D, lce A.
451 na] A B, na de D.
452 phag tu sdod la sgrubs shig] D, dpag tu sdod la sgrub cig A, dpag tu sdod las sgrubs shig B.
453 ci 'grub] D, ci ci grub A, ci grub A.
དགོང་བ་ཡིན། སིང་ནས་བསྒྲུབ་ན་སངས་རྒྱ་བ་ལ་དུས་ཡུན་རིང་པོ་མྗེད། གསང་སྔགས་ནས་བླ་མ་རྟོགས་ལྡན་དང་། ོབ་མ་སྣོད་ལྡན་ཕྲད་ནས་སྒྲུབ་པ་ཚུལ་བཞིན་བྱས་ན། དེ་གཅིག་ལུས་གཅིག་xxxiii ལུས་གཅིག་xxxiv གིས་སངས་རྒྱས་པར་བཤད་པ་ཡིན་ནོ་གསུང་།

Section 2

|| ལ་ར་506 བདེར་བཟོ་507 ཞེ་508 ཤེ་509 བི་510 རྒྱས་པའི་ངོ་བོ་དྗེ་ཅི་ཡང་མ་ཡིན་པ་ལ། དོན་སྗེ་འཇིག་ཐམས་ཅད་དང་བྲལ་ཕྱག་རྒྱ་ཆེན་པོའི་ནང་ནས་བསམ་གཏན་མྗེད་ཅིང་། རྟོགས་པས་སངས་རྒྱས་པའི་ཕྱིར་རོ་ཞྗེས་གསུངས་པས། གནས་པ་ཡུན་ཐུང་ཡང་མི་གནས་ཀང་། བསོམ་པ་གལ་ཆེ། བཀྲ་ཤིས་ནི་207 བོད་གནས་པར་འདོད་པ་སོན་ ལྟོ། སད་ཅིག་གཉིས་པའམ་མི་གཅིག་ཟན་ཟ་ལས་མ་གནས་ཀང་། འོན་དོན་ཁོལ་ཡུན་ རིང་བར་ A B, bor D

454 bsgrubs] D, sgrubs A B.
455 sgrubs A B, sang rgyas A, sang rgya D.
456 sgrubs A B, bsgrub A.
457 na] A D, nas B.
458 no] B D, A om.
459 The annotated translation can be found on pages 63-67.
460 na mo gu ru] B D, A om.
461 rang rig pa’i ngo bo] B D, rang pa’i ngo bo A.
462 de] B D, don A.
463 ci] B D, cig A.
464 rtogs] B D, rtog A.
465 rtogs] B D, rtog A.
466 gnas pas] B D, gnas pas A.
467 gcig] B D, cig A
468 bar] A B, bor D
བྲལ་བ་དྗེ་ལས་བཟང་བ་ལོགས་ན་འདུག་གམ་མི་འདུག་བལྟ་སྗེ། སྗེ་མཆོད་མུ་བཞི་རྟོག་མྗེད་ཀི་ཏིང་ངྗེ་འཛིན་[1-19-4b] དྲན་པ་མྗེད་པར་ཕྱལ་འོང་གིས་སོང་བར་བསམས་ལ།

469 phra phros] B D, phra phro A
470 spang] B D, yang A
471 ltos] B D, sdod A.
472 nas] B D, ste A.
473 so sor] B D, dngos por A.
474 rtogs] A D, rtog B.
475 brtag] B D, rtags A.
476 brtag ste] D, brtags te B, rtags A.
477 brtags] B D, rtags A.
478 bita] B D, lta A.
479 phyal] B D, chal A.
480 bsams] B D, bsam A
481 dang] B D, rang A.
482 bltas] B D, ltas A.
483 bstan] A D, gtan B.
484 bsams] B D, bsam A.
485 bltas] D, ltas A B.
486 rnam] A B, rnam B.
བརྒྱན་པ་487 འཇིག་ཤེས་པ་488 སངས་རྒྱས་ལྡན་ཐོབ་པའི་489 གནད་ཐོབ་མི་ཤེས་པའི་490 གནད་ཐོབ་

དྭེ་དིག་པའམ་488 སྒྱུ་མའམ་489 ཉིད་མི་ཤེས་པ་490 ལོངས་པ།

གང་དགའ་བལྟས་489 བསྐྱས་པས་དྭེ་དིག་བསྐོད་རིམས་ཡིན།

བློས་བྱས་490 དེ་བས་ཐ་མལ་གི་ཤེས་པ་དགའ།

བློས་བྱས་491 ཨ་ཅང་ཡང་ཆེས་ཏེ།

མཚན་ཉིད་པའམ་492 རྣམ་པར་དག་པ་མིག་གིས་ཀང་མ་མཐོང་

མིང་པོ་མ་ལ་ཡང་ཡོད་པ་493 དངོས་པ་ཡིན་པའི་དཀིལ་ལྟ་བུ

དྭེ་དང་གང་དགའ་494 འཇུག་ཤེས་པ་ཡོད་པར་བྱས་ལ།

དྭེ་ཡང་བློས་བྱས་ཀི་བསྐྱས་495 ཐོག་པ་དག་པ་མངོན་ཤེས་ལྷ་ལ་

ཡང་ཡོད།

དྭེ་ནང་པ་ཡང་ཆེས་ཏེ་496 ཐོག་པ་དག་པ་མངོན་ཤེས་ལྷ་ལ་

ཡང་ཡོད།

བར་བྱས་497 ཨ་ཅང་ཡང་ཆེས་ཏེ།

མིང་པོ་མ་ལ་ཡང་ཡོད་

དྭེ་ཚེ་alie་

ཡིན།

འདྲྭེ་ལ་ཡང་ཡོད་དྭེ་གོ་མ་ཆོད།

དྭེ་བས་ཐ་མལ་གི་ཤེས་པ་དགའ།

བར་བྱས་498 ཨ་ཅང་ཡང་ཆེས་ཏེ།

བཅས་པ་ཡིན།

ཁྱོད་ལ་ཡང་ཡོད་

487 brgyan pa [A D, rgyan B.
488 sguy ma'am [B D, sgyu ma A.
489 bltas [B D, lta A.
490 yin [B D, yin pas A
491 bzhin [B D, gzan A
492 grub pa [B D, grub par A.
493 dmar [B D, dmar du A.
494 yid kyis dag pa [B D, yid kyis yang A.
495 ste [B D, na A.
496 chos thams cad [B D, A om.
497 blos [B D, A om.
498 bltas [B D, lta A.
499 lha la [B D, A om.
500 la [B D, dang A.
501 ches te [B D, che ste A.
502 yod [B D, yod de A.
503 'di [A, 'di pa B D.
504 yod de go ma chod [B D, yod de des go ma bcad A.

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Section 3

The annotated translation can be found on pages 67-74.
ཡང་དོན་སི་ཡིད་ལ་བྱེད་པ་དང་དོན་དངོས་ཡིད་ལ་བྱེད་པ་གཉིས་ལས།

དབུ་མ་པས་ཀུན་རོབ་ཏུ་ཡོད་པའི་མཐའ་དང་།

དབུ་མ་པས་ཀུན་རོབ་ཏུ་ཡོད་པའི་མཐའ་དང་།

དོན་དམ་པར་ཁས་ལྗེན་པ་ཐམས་ཅད་དང་བྲལ་བའི་སོས་བྲལ་དུ་བཞེད།

ཕ་རོལ་ཏུ་ཕྱིན་པ་སོང་པ་ཉིད་གཟུགས་གཉིས་མྗེད་དུ་བཞེད།

དོན་དམ་པར་ཆོས་ཐམས་ཅད་མི་དམིགས་པར་བཞེད།

དོན་དངོས་ཡིད་ལ་བྱེད་པ་ནི་གསང་སྔགས་པ་སྐེ།

དྗེ་ཡང་ཏུ་ལོ་པའི་ཞལ་ནས།

ཀཻ་ཧོ་རང་གི་རིག་པ་ནི།

།དྗེ་ཁོ་ན་ཉིད་ཀི་ཡྗེ་ཤྗེས་ཏྗེ།

།ང་ལ་བསན་དུ་ཅི་ཡང་མྗེད།

།ཅྗེས་ཟྗེར་བ་ལྟ་བུ་སྐྱེ།

ལྟ་བ་གཉིས་སུ་མྗེད་པ།

ཉམས་མོང་རྒྱུན་ཆད་མྗེད་པ།

སོམ་པ་ཕྱོགས་སུ་མ་ལྷུང་བ།

འབྲས་བུ་རྗེ་དོགས་དང་བྲལ་བ་ཡིན།

གསང་སྔགས་ཀི་ལྟ་བ་ནི་གཉིས་ཏྗེ།

འོད་གསལ་དང་ཟུང་འཇུག་གོ།

ཟུང་འཇུག་ནི་དང་པོ་བླ་མ་ལ་གདམས་ངག་ཅིག་ཞུས་ནས།

ཧམ་མི་བླངས་པའི་དུས་སུ།

ཧམ་ཀི་འཆར་ལུགས་ནི།

སྗེམས་གཞི་མྗེད་པར་བཞག།

རང་བཞིན་གིས་རྣམ་པར་དག་པར་བཞག

།དྗེ་ལྟར་བཞག་པས་གསལ་བ་མར་མྗེའི་རྗེ་མོ་ལྟ་བུའི་ཉམས་འབྱུང་།

གཙང་པ་རིན་པོ་ཆེའི་སྣོད་ལྟ་བུའི་ཉམས་འབྱུང་།

སོན་མྗེད་པ་སིན་མྗེད་པའི་ནམ་མཁའ་ལྟ་བུའི་ཉམས་འབྱུང་།

ཐམས་ཅད་ལ་སོམ་པས་གདུངས་པ་

ཆུ་པ་ལྟ་བུའི་ཉམས་འབྱུང་།

515 bkag] A D, 'kag B.
516 pas] A, B D om..
517 par] B D, pas A.
518 pa ste] B D, A om..
519 sgom] D, bsgom A B.
520 kyi] B D, kyis A.
521 la] B D, la chim pas A.
522 pa] B D, pas A.
523 ste] B D, om..
Section 4

The annotated translation can be found on pages 74-76.

524 pas] B D, pa A
525 byung yang] D, langs kyang A. byung kyang B.
526 bi'ta'o] B D, lta'o A.
527 rtog] B D, rtogs A.
528 thams cad] B D, thad A.
529 pa] B D, pas bsgom pa zhen pa med pa A.
530 The annotated translation can be found on pages 74-76.
531 bslab] B D, slab A.
532 lha] B D, lha skye A.
533 bslab] B D, slab A.
534 man] B D, yan A.
ཐེག་པ་ཆེན་པོ་གསང་སྔགས་པ་ནི་ད་ལྟ་ཉིད་ནས་སྐུ་གསུམ་ལམ་དུ་འཁྗེར།
འོད་གསལ་བསོམ་པ་ཆོས་ཀི་སྐུ།
ལྷའི་སྐུ་སྒྱུ་མ་ཙམ་དུ་བསོམ་པ་ལོངས་སོད་རོགས་པའི་སྐུ།
བྱམས་སིང་རྗེ་བྱང་ཆུབ་ཀི་སེམས་བསོམ་པ་དང་།
ལུས་ངག་ཡིད་ཀིས་གཞན་དོན་བྱྗེད་པ་ནི་སྤྲུལ་པའི་སྐུ་ཡིན།
སྗེམས་མ་བཅོས་པའི་ངང་ལ་སྗེས་ཀིས་བལྟས་པས།
ཤྗེས་པ་སབ་སིང་ངྗེ་བའི་དམིགས་པ་གཏད་པས་མི་འཆོར་བར་འདུག་ན་རྗེ་གཅིག་གི་བསོམ་པ་ཡིན།
མཐའ་བཞི་དང་བྲལ་བ་སོད་ལམ་ཐམས་ཅད་དུ་བསོམ་པ་ནི་སོས་བྲལ་གི་བསོམ་པ་ཡིན།
རྟག་ཏུ་བསོམ་ན་ཐུན་དང་མི་འབྲལ་བའི་བསོམ་པ་ཡིན།
སྣ་ཚོགས་སུ་སྣང་ཡང་ངོ་བོ་གཅིག་ཏུ་ཤྗེས་པ་ནི་དུ་མ་རོ་གཅིག་གི་རྣལ་འབྱོར་རྟ།
མཉམ་བཞག་ཆེན་པོའི་རྣལ་འབྱོར་ནི་རྒྱུན་ཆད་མྗེད་པ་ཡིན་གསུང་ངོ་།།

Section 5

[[ཡང་རིན་པོ་ཆེན་ཞལ་ནས།
འཆི་བ་མི་རྟག་པ།
ལས་རྒྱུ་འབྲས།
འཁོར་བའི་ཉྗེས་དམིགས་བསོམ་པ་གལ་ཆེ་སྣང་།
དྗེ་མྗེད་ན་སྔགས་པ་བྗེམ་པོ་པོ་པོ་དང་ཁད་མྗེད།
ཞུ་གཅིག་མ་བསོམས་ནའང་
ཐའ་མལ་དུ་ཁྗེས་ཀིས་འགོ་བ་ཡིན།
བྱམས་པ་དང་སིང་རྗེས་ཀུན་

535 lam] A D, B om.
536 bsgom] B D, sgom A.
537 lhāi] D, lha A, lhas B.
538 bsgom] B D, sgom A.
539 rje] B D, rje dang A.
540 bsgom] B D, sgom A.
541 ni] B D, yin A.
542 bitas] B D, ltas A.
543 'chor] B D, 'char A.
544 bsgom pa ni] B D, A om..
545 bsgom] B D, sgom A.
546 'bral] A D, bral B.
547 bsgom] B D, sgom A.
548 The annotated translation can be found on pages 76-79.
549 mi rtag pa] B D, mi rtag pa dang A.

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ནས་བསངས་[554] ལས་དགེ་བ་ཅི་བྱད་ཐམས་ཅད་འགོ་བ་མ་[557] 

རྒན་རྣམས་ཀི་[556] དོན་དུ་ཅི་འགོ་བྱད་དགོས་པ་ཡིན་གསུང་། 

དྗེ་ལྟ་བུར་བློ་[557] སོང་བ་གཅིག་

སྗེམས་ཀི་རང་བཞིན་[558] འོད་གསལ་བ་བྱ་བ་བསོམ་

པ་ཡིན་ཏྗེ། [559] 

སྗེམས་ཅི་ཡང་མ་ཡིན་པ་ལ་དཔྱད་

ཅིང་བལྟས་[562] བསོམ་

གསལ་སིང་[563] 

ངྗེ་བའམ། 

དངས་[564] 

སིང་[565] 

ངྗེ་བའམ། 

བདྗེ་ཕྲིལ་ལྗེ་བ་འབྱུང་སྗེ། 

འདི་རང་ཡིན་

སམ་པའི་དང་བ་འདྲྭ་ནུས་པ་འོང་། 

རྗེས་འགའ་ཉམས་མྗེད་པ་ལྟ་བུ་འོང་ཞིང་ 

ཉམས་ཅི་ཡང་ 

འཆར་བ་ཡིན། 

ཉམས་དྗེ་དང་ལྷན་ཅིག་སྗེས་སོར་བསྗེབས་

ཤིང་བསོམས་ 

པས། 

འགྱུར་བ་མྗེད་པ། 

སྗེ་འཇིགས་ 

དང་བྲལ་བ། 

རྒྱུན་ཆད་མྗེད་པ། 

དུས་ཐམས་ཅད་ 

པ་ 

བྱ་བ་ 

འབྱུང་བའོ། 

།རྟོག་ 

པ་ཅི་སྗེས་ཀང་ 

རང་གར་མི་འགོ་

550 gsung] B D, A om.

551 bem po] sugg. em., dben po A, 'ben po B D.

552 zhal gcig ma bsgoms na'ang] B D, zhal cig sam kyang A.

553 kyis] A D, kyi B

554 bslangs] B D, blangs A.

555 ma] D, mar B

556 kyi] B D, kyis A.

557 blo] B D, blo A.

558 gcig] D, cig A B

559 rang bzhin] B D, rang bzhin ni]

560 bsgom] B D, sgom A.

561 dpyad] B D, spyad A.

562 bltas] B D, ltas A.

563 pas] B D, pa A.

564 dangs] B D, dwangs A.

565 yin] B D, yin nam A.

566 zhing] B D, A om.

567 ci yang] B D, myong gang ltar A.

568 bsdebs] D, A illegible, sdebs B.

569 bsgoms] A D, bsgom B.

570 'jigs] A D, 'jig B.

571 pa] A B, la D.

572 bya ba] A B, khyab par D.

573 'dod pa] B D, 'od A.
གཟུང་ lxvii འཇིན་གཉིས་མེད་དུ་འཆར་ཏྗེ།
སྗེམས་ཀི་རང་བཞིན་གདོད་མ་ནས་
རྣམ་པར་དག་པ་ཡིན།
འཁོར་བར་འཁོར་བ་
ཡང་ས་ཕྱོགས་སམ་གནམ་ཕྱོགས་ལྟ་
བུར་འཁོར་བ་མ་ཡིན་ཏྗེ།
སྗེམས་འཁྲུལ་པས་འཁོར་བར་སྣང་བ་ཡིན་ཏྗེ།
སྣང་བས་
གནོད་ཀང་
མ་བསལ་
ཕན་ཡང་མ་བཏགས།
མར་དམལ་བར་སོང་ཡང་སྗེམས་
རང་འཁྲུལ་པ་ཡིན།
སྣང་བ་བྱུང་ཚད་རང་སྣང་ཡིན་
ལོགས་ན་
གྲུབ་པ་ཡྗེ་རང་མྗེད།
ཡར་སངས་རྒྱས་པའི་དུས་ན་
ལར་ཚེ་འདིའི་ལྟོས་ཐག་མ་ཆོད་ན་མི་འོང་།
ལར་ཚེ་འདི་ལྟོས་ཐག་ཆོད་པ་ཅི་ལ་
ཐག་ཆོད་པ་
ཅི་ལ་
བར་ན
ས་ལྗེན།
།ཁ་འུག་པོ་
།ཅྗེས་གསུངས་
པར་ན ༽ང་བསོམ་
ཡུན་རིང་བ་ཡིན།
ང་ལ་ཆ་རྒྱུས་
ཡོད།
དགྗེ་བཤྗེས་
དགོན་པ་བའི་
ཞལ་ནས།
གླྭ་ཆུང་སོ་ཡི་
བར་ན
ས་ལྗེན།
།ཁ་འུག་པོ་
།ཅྗེས་གསུངས་

572 dang] B D, nyams la A.
575 med pa] B D, mi A.
576 ba'o] B D, yin A.
577 rtog] D, mi 'byung yang rgyun chad med pa rtog A. rtogs B.
578 kyang] B D, A om..
579 rang gar mi 'gro] B D, rang dag la 'gro A.
580 ltai] B D, ltar A.
581 bas] B D, ba A.
582 bskyal] D, skyal A, B illegible.
583 btags] B D, btags A.
584 sems] B D, sems de A.
585 logs] A D, log B.
586 na] B D, nas A.
587 bar] B D, A om..
588 chod pa] D, gcod pa la A, chod pa la B
589 byed] B D, byas A.
590 bsgom] B D, sgom A.
591 cha rgyus] B D, yo cha A.
592 bshes] A D, shes B.
593 chung so yi] B D, cung so'i A.
594 kha 'ug po] B D, so med po A.
པ་དྗེ་དང་འདྲ། lxxx
ང་བསོམས་ [1-19-7a] རྒྱུ་གཉིས། གླེང་བ་སྡོམས་ཐོབ་པ་བྱེད་པའི་བདེན་596 གཉིས་་མོང་། ཁ
རབ་བོད་ལྗོངས་པོ་། རྒྱུ་གཉིས་སྤྱད་པ་འབྲེལ་བའི་ཤིང་བན་རྩོམ་པར་འགྲོད་་མི་མེད།

དེ་རིན་ཐོན 597 རྣམ་ཞིག lxxxi གཅིག་གཉིས་་ཤིང་བན། རྗོང་བཙན་མི་བཏུབ་598
སྤྱོད་པའི་སོན་པ་རང་གིས་མི་བཏུབ་མི་མེད།

ཆོས་ལྟོས་ཀྱི་ལྟ་བ་དེ་ལྟ་བ་བཏུབ་ 601 ལ་ཐུག་602
མི་བཏུབ་ཆུ་མིའི་དེ། རྟག་པར་བྱུང་བ་དེ་རྗེས་ཀི་ཤེས་པས་601
ཚུལ་བཞིན་དུ་

ཆོས་པས་གོགས་སུ་འཆར་བ་ཡིན། 603 བཤད་ང་བར་གྲོས་བོད་པོ་མི་མེད།

གོ་བོ་རྦད་ཀྱིས་ lxxxi གཉིས་པ་ཅིག་ལ་གཉིད་གོགས་ཡིན་ནམ།

ངོ་བོ་ལ་གང་གིས་ཀང་གྗེགས་བྱ་བར་604
མི་ནུས་པ་ཡིན།

གཉིད་ཐུམ་ lxxxii གིས་སོང་བ་དེ་ཆོས་སྐུ་ཡིན།

རི་ལམ་གི་ lxxxiv རྟོག་པ་བྱུང་བ་དེ་རྗེས་ཀི་ཤེས་པས་ཐམས་ཅད་ཡོས་རི་ཤེས་རང་
ཤེས་པ་ཡིན།

འོན་ lxxxv 605 བཤད་མ་ཤི་ཡང་མེད།

595 bsgoms] B D, bsgom A.
596 btub] B D, btub bam A.
597 kyis] A D, kyi B.
598 bya bar] B D, byar A.
599 thum] B D, hul A.
600 gyi] B D, gyis A.
601 pas] B D, pa A.
602 bzhin du] B D, A om.
603 pas] B D, las A.
604 pas] B D, pa la A.
605 rnams la] sugg. em., rnams phar A, rnams bar la B, rnam pa la D.
606 phyir] D, phyi A B.
607 shes] B D, shar A.
608 sgrub] B D, bsgrub A.
609 bas] B D, ba A.
610 shi ma shi yang med lus bor ma bor yang med pa yin] B D, lus bor ma bor yang med shi ma shi med pa yin A.
ཀང་རྣམ་སིན་གི་ལུས་འདི་ཡོད་རིང་ལ་ལྷ་སྐུ་སྒྱུ་མ་ཙམ་ལ་བརྟྗེན་ནས།

སྗེམས་ཅན་ཐམས་ཅད་ཀི་དོན་དུ་འདུས་བྱས་ཀི་དགྗེ་བ་

ཐམས་ཅད་མི་གཞག་པར་ཅི་འགྲུབ་བྱ། ཐབས་འདི་རྣམས་ལས་ཡོན་ཏན་ཆེ་བར་བྱུང་གསུང་ངོ་།།

Section 6

ཡང་རིན་པོ་ཆུའི་ཞལ་ནས།

དྗེ་ལས་མྗེད། བྱ། ཐབས་འདི་རྣམས་ལས་ཡོན་ཏན་ཆེ་བར་བྱུང་གསུང་ངོ་།།

དྗེ་ལས་ལྷག་པའི་ཆོས་ཅིག་ཡིན།

དྗེ་རང་མྗེད།

དྗེ་ཤེས་པར་བྱོས།

གསུང་བ་དྗེ་ཡིན།

གོ་ན་སངས་རྒྱས་ལག་པའི་[1-19-7b] ལྟོ་རྒྱབ་བྱ་བའམ། སྔར་འདྲིས་

རྔ་འགིལ་གང་བྱ་བ་དྗེ་ཡིན་ཏོ།

མ་གོ་ན་རི་བོ་ཙམ་བསམས་ཀང་དཀའ་བར་ཡོད།

ཁ་ཅིག་གིས་མཐའ་ཐམས་ཅད་བཀག་ནས་ཅི་ཡང་མ་ཡིན་པར་བློས་བྱས་ཤིང་

གཞག་སྗེ།

འབའ་གཤིས་

གཟུང་འཛིན་ལ་

The annotated translation can be found on pages 79-85.

611 'di B D, A om..  
612 tsam] B D, tsam cig A.  
613 kyi] B, kyiis A D.  
614 dge ba] B D, dge ba grub thang bya thabs A.  
615 par] A D, pa B  
616 ci 'grub] D, A om., ci grub B  
617 las] D, A B om..  
618 The annotated translation can be found on pages 79-85.  
619 sde'u mig] D, 'di nyid A, sde mig B.  
620 ye] B D, yang A.  
621 gis] A D, gi B.  
622 byos] D, byas A, byos so B.  
623 na] B D, nad A.  
624 sngar 'dris] sugg. em., rnga 'gril A B D.  
625 ri bo tsam bsams kyang dka’ bar yod] D, ri rnyog pa pas kyang rkang par yang A, ri bo tsam bsam kyang dka’ bar yod bsam B.  
626 kha] B D, mtshan A.
སོགས་སྐེས་དུ་བྱས་ཤིང་  
བསོམས་ བྺས་ དེ་དུ་བློ་མ་ངྗེས་པས་གྗེས་ 
སོང་། ལ་ལས་ནི་རྟོག་པ་བྱུང་  
ཚད་བཀག་ནས་  
རྟོག་མྗེད་ལ་བློ་དྲིལ་ཅིང་  
འཇོག་པ་ལ་ཡོན་ཏན་དུ་བལྟ་  
དྗེས་ལམ་གཅོད་མི་ནུས་ཡེ་ཤེས་འཕྱོར་  
བྱ་བ་ཡིན། ལ་ལས་ནི་ཐབས་ཉི་  
ཚེ་བསོམས་  
པས་བདྗེ་གསལ་མི་རྟོག་  
པའི་ཉམས་འབྱུང་སྐེ།  
བད྘ེ་བས་ནི།  
ལུས་སྗེམས་ཐམས་ཅད་  

627 blos] B D, blo A.  
628 gzhag] B D, bzhag A.  
629 gshis] B D, bshing A.  
630 gyis] B D, gyi A.  
631 bsgoms] B D, sgoms A.  
632 'byams] B D, 'byangs A.  
633 bsgoms] B D, sgoms A.  
634 gyes] B D, 'greng A.  
635 tshad] B D, A om..  
636 nas] B D, shing A.  
637 rtog] D, rto gs A B.  
638 dril cing] B D, sril A.  
639 blta] B D, lta A.  
640 'phye'o] B D, phye po A.  
641 nyi] B D, zhi A.  
642 bsgoms] D, sgoms A, bsgom B.  
643 rtog] A, rto gs B D.  
644 bde] B D, A om..  
645 tshigs] D, tshig A B.  
646 yan chod bde bas rgyas pa 'ong] B D, yan cho bde bas sang+yas par yod A.  
647 'tshor] A D, tshor B.  
648 nas] B D, A om..  
649 byed] B D, byed pa snyam byed pa A.  
650 dang dang ba] A, dbab B D.
འདྲེན་ནས་པ་འོང་། 651 སྣོད་ 652 མ་པོ་ 653 སྣོད་ 654 སྣོད་ 655 སྣོད་ 656 སྣོད་ 657 སྣོད་ 658 སྣོད་ 659 སྣོད་ 660 སྣོད་ 661 སྣོད་ 662 སྣོད་ 663 སྣོད་ 664 སྣོད་ 665 སྣོད་ 666 སྣོད་ 667 སྣོད་ 668 སྣོད་ 669 སྣོད་ 670 སྣོད་ 671 སྣོད་ 672 སྣོད་ 673 སྣོད་ 674 སྣོད་

[1-19-8a] ཨེམ་ཐེམ་བདེ་ནུས་པ་འོང། 660 སྣོད་ 661 སྣོད་ 662 སྣོད་ 663 སྣོད་ 664 སྣོད་ 665 སྣོད་ 666 སྣོད་ 667 སྣོད་ 668 སྣོད་ 669 སྣོད་ 670 སྣོད་ 671 སྣོད་ 672 སྣོད་ 673 སྣོད་ 674 སྣོད་

651 ’ong] B D, ’ong thams cad gsal bas khyab par ’ong A.
652 rtog] A D, rtogs B.
653 rtog] A D, rtogs B.
654 ’dod B D, ’ong A.
655 tu mi] B D, du A.
656 ’gag pa] B D, ’gags A.
657 ’on kyang] B D, ’o na A.
658 pas] B D, pa la A.
659 rtog] B D, rtogs A.
660 blta] B D, lta A.
661 par blta] B D, pa lta A.
662 par blta] B D, pa lta A.
663 blta] B D, lta A.
664 yin] B D, A om..
665 rtogs] B, rtog A D.
666 rnam rtog] A, mi rtogs B, mi rtog D.
667 sku] B D, skur A.
668 mda’] A D, ’da’ B.
669 log] B D, zlog A.
འོང་བ་ཡིན།

dགའ་མི་དགའ་ལ་སོགས་པ་འཛིན་པའི་སད་ཅིག་མ་འོང་

བ་ཡིན།

dེས་གནོད་མི་ནུས་དྗེ་མ་ཐག་འོད་གསལ་དུ་འཆར།

རྟོག་པ་འོད་ལ་

བ་ཡིན།

lར་ཚིག་

t་འགོ།

ནང་དུ་

ངྗེ

།

པའི་ཤྗེས་པ་གལ་ཆེ་བ་ཡིན།

ངྗེས་ཤྗེས་གཤའ་

མ་ཅིག་

ཡོད་ན་སོམ་

མཁན་དྗེ་ཉིད་མ་བཅོས་པར་འཇོག་ཤྗེས་པ་ཅིག་འོང་།

ངྗེད་ལ་མི་བསོམ་པའི་ཤྗེས་པ་ཞིག་ཡོད་གསུང་།

སྗེ་སྣོད་ཀི་ཆོས་ཐམས་ཅད་སྗེམས་ཐོག་ཏུ་འབྗེབས་

ཤྗེས་པ་ཅིག་དགོས་པ་

ཡིན།

རྗེ་གཅིག་

འོད་ལ་སོགས་པའི་རྣལ་འབྱོར་

ཆོས་ཐམས་ཅད་རིག་པའི་ཐོག་ནས་ཤན་

འབྱེད་

བ་ཡིན།

དྗེ་

ཨ་

ཅང་ཆེ་སྗེ་ཉན་ཐོས་དང་མུ་སྗེགས་རྟག་

ཆད་ལ་སོགས་པ་

gang bso msa
du yong
del B D, de dang A.

A D, ang B

670 na] D, nas A B.

671 yin] B D, yin rtog pa rang grol du 'gro ba yin A.

672 gyil] A D, gyis B.

673 la] B D, la la A.

674 rtog] B D, rtogs A.

675 'ong] B D, yod A.

676 rtog pa 'od la] A, rtog pa B D.

677 tshig] A B, tshigs D.

678 ri lu] B D, ri lu A.

679 du] B D, A om..

680 gsha'] D, bsha' A B.

681 sgom] D, bsgom A B.

682 'ong] B D, 'ong gsung A.

683 nged la mi bsgom pa'i shes pa zhig yod gsung] D, A om., nged la mi bsgom pa'i shes pa cig yod gsung cig B.

684 'bebs] B D, 'babs A.

685 shan] B D, byan A.

686 'byed] B D, byed A.

687 'ong ba] B D, dgos pa A.

688 tsug] D, tsug A B.

689 tsa na] B D, na A.

690 bsgoms] B D, bsgom A.

691 tu 'ong] B D, du yong A.

692 del] B D, de dang A.

693 A D, ang B
ཀང་། སྐྱེལ་བོའི་སྐོར་བེད་ནི་ཞེས་གསུང་པ་དང་། བར་དོའི་གོང་ཁྗེར་དེ་བ་མི་མཐོང་། །ཞྗེས་གསུངས་སོ། །བླ་མའི་ཞལ་ནས། ལགས་རི་བ། ས་བཅུ་རྒྱུན་གི་ཐ་མ་ལ་སད་ཅིག་མ་གཉིས་པ་ལ་སིད་པའི་ས་བོན་རྣམ་པར་ཤྗེས་པ་འགགས་ནས་ཆོས་སྐུ་མ་མྱིན་ཙ་ན། དྗེ་མྗེད་ཙ་ན། ཐེ་འདིའི་ལོས་ཐག་བཅད་ནས། བཏུབ་ཚད་ལོགས་ཚད་ཀིས་ལྟག་ཞྭ་ཕུད་ནས་ཚེ་འདི་གཅིག་པུ་ལ་དོན་ཅི་འགྲུབ་བྱ་དགོས།  །ངོ་བོ་ཀོང་དུ་གྱུར་པ་རྣམས་འོད་གསལ་འབའ་ཞིག་ལ་འགོ་བ་ཡིན། བར་དོའི་སྣང་བ་མི་མཐོང་བ་ཡིན། །བླ་མའི་ཞལ་ནས། ལོ་པའི་ཞལ་ནས། འོད་གསལ་བ་ནི་རྒྱུན་པར་གནས། །བར་དོའི་གོང་ཁྗེར་དེ་བ་མི་མཐོང། །ཞྗེས་གསུངས་སོ། །བླ་མའི་ཞལ་ནས། ལགས་རི་བ། ས་བཅུ་རྒྱུན་གི་ཐ་མ་ལ་སད་ཅིག་མ་གཉིས་པ་ལ་སིད་པའི་ས་བོན་རྣམ་པར་ཤྗེས་པ་འགགས་ནས་ཆོས་སྐུ་བདྗེ་བ་ཆོན་པོ་མངོན་དུ་འགྱུར་གསུང་པ་དང་།  

694 rtag] B D, rtags A.  
695 pa] B D, pas A.  
696 bsgoms] A D, bsgom B.  
697 ma] B D, de ma A.  
698 blta] B D, lta A.  
699 pa'i] B D, pa'i ye she A.  
700 'di'i] B D, 'di A.  
701 thag bcad] B D, thams cad A.  
702 zhwa] D, sha A, zha B.  
703 pu la] B D, pus A.  
704 bo] A B, bo'i D.  
705 bla ma mi la'i] B D, bla ma'i A.  
706 bla ma'i zhal nas snang ba] B D, bla ma'i A.  
707 gyis] B D, gyi A.  
708 thim] B D, thims A.  
709 rnam par shes pa] B D, rnam shes A.  
710 la] B D, A om..  
711 dang] B D, yin A.
བྱ་ཡུལ་བ།

རྟོགཔ་གར་འགགས་ཙ་ན་སངས་རྒྱས་པ་ཡིན་གསུང་།

དྗེ་གསུམ་ལ་ཁད་ཅི་ཡོད་ཞུས་པས།

ཁད་མྗེད་གསུང་།

རྗེ་རིན་པོ་ཆེའི་ཞལ་ནས།

བྱང་ཆུབ་ཀི་སྗེམས་རྣམ་པ་གཉིས་མྗེད་ན་སངས་མི་རྒྱ་བ་ཡིན་གསུང་ལ།

ཀུན་རོབ་བྱང་ཆུབ་སྗེམས་སངས་དང་སིང་རྗེ་བྱང་ཆུབ་ཀི་སྗེམས་སངས་ན་ད་ལྟ་མི་སྗེ་བ་སམ་བྱྗེད་ཀང་།

རྣམ་སྟིན་གི་ལུས་དང་བྲལ་ཙ་ན་སིང་རྗེ་རང་ཆས་སུ་འོང་བ་ཡིན།

དོན་དམ་ལྷན་ཅིག་སྗེས་པའི་གཉུག་མ་ཡིན་ནོ་གསུང་།

Section 7

Song 1

||བླ་མ་དམ་པ་རྣམས་ལ་ཕྱག་འཚལ་ལོ།

ཡུན་རིང་མི་སོད་འཆི་བར་ངྗེས་པས་ཐར་པ་མྱུར་དུ་སྒྲུབས།

ཉི་མ་ནུབ་པའི་གིབ་སོ་བཞིན་དུ་མི་རྟག་ཕ་རོལ་འགོ་བར་ངྗེས།

ལྗེ་ལོ་སོམས་ལས་མ་བྱད་བརོན་འགྲུས་མྗེ་བཞིན་སོར།

ཚེ་ལ་བློ་གཏད་མྗེད་

712  ba] B D, ba'i A.
713  la] B D, las A.
714  'gyur] A D, gyur B.
715  ba] B D, ba'i A.
716  rtog] B D, rtogs A.
717  la] B D, A om.
718  pas] B D, pa la A.
719  rje rin po che'i] B D, rje'i A.
720  mij] B D, A om.
721  la] D, pa A B.
722  chub] B D, chub kyi A.
723  byams] B D, byams pa A.
724  'ong] B D, yong A.
725  no gsung] B D, A om.
726  The annotated translation can be found on pages 85-95.
པར་ངྗེས་པས་རྒྱུན་ཆད་མྗེད་པར་ཉམས་སུ་ལོང་། ཉམས་སུ་བླངས་ན་བློ་དང་བྲལ་བའི་ཉམས་རྟོགས་དུས་གཅིག་འཆར་། རྒྱུ་ལས་འབྲས་བུ་འབྱུང་བར་ངྗེས་པས་ལས་འབྲས་ཁད་མི་བསད། ཆན་སོང་སྡུག་བསྔལ་དྨ་པར་733 གཉེན་པོ་དྲག་ཏུ་བརྟྗེན། ལ་735 དཔེ་736 ཐར་བར་འདོད་ན་ཐྗེག་དམན་ཉན་ཐོས་རང་རྒྱལ་གོལ། དྲིན་ལན་དྨ་738 ཅི་739 ཉམས་སུ་[1-19-9a] འདོད་741 ན་རྗེ་རྒྱུན་དུ་[1-19-9a] འདོད་744 ཡུ་ ལོ་745 འདོད་746 ཤི་747

727 sdod] A D, bsdod B.
728 bsgrubs] A D, sgrubs B.
729 bar] B D, A om..
730 nges] B D, nges pas A.
731 snyoms] B D, snyom A.
732 ma byed] B D, spongs las A.
733 dran par A], par B D.
734 la] B D, las A.
735 tu brten] B D, du skyed A.
736 pur] B D, pu A.
737 gol] B D, chos A.
738 dran] B D, drin A.
739 par] B D, A om..
740 dang] B D, pa A.
741 sgoms] D, bsgom A, bsgoms B.
742 kyis] A D, kyi B.
743 bsgral] B D, sgral A.
744 lam] B D, pa A.
745 sgoms] A D, bsgoms B.
746 'byongs] B D, 'byong A.
གཉིས་པོ་ཤུགས་ཀིས་འདག།ཆོས་རྣམས་གཟུགས་བརན་རི་ལམ་སྒྱུ་མ་ལྟ་བུར་ནི།
གོ་བར་གིས་ལ་ཚེ་འདིའི་འདོད་དང་ཞྗེན་པ་ཟིལ་ནོན།
དྗེ་ལྟར་གོམས་ན་རང་བློ་གཏིང་ནས་ལྡོག།
བློ་མ་ལོག་པའི་གང་ཟག་གིས།
ཉོན་མོངས་ཐར་པ་ཐོབ་མི་འགྱུར།
ནོར་བུ་བཞིན།
རྟག་ཏུ་འགོགས་ཀང་ཞལ་མ་མཐོང་།
ཡང་ཡང་ཕྲད་ཀང་ངོ་མ་ཤྗེས།
བླ་མའི་དྲིན་གིས་ད་རྗེས་མཐོང་།
མུན་པའི་དཀིལ་དུ་ཟླ་ཤར་བཞིན།
རང་བློའི་གཏིང་ནས་ཡེ་ཤྗེས་ཤར།
ཉམས་སུ་མོང་བས་རང་རྒྱུད་ཚིམ།
བྱིན་བརླབས་སོབས་ཀིས་ངྗེས་ཤྗེསས།
བརོད་བྲལ་ཉམས་མོང་བློ་དང་བྲལ།
རང་རིག་ངོ་བོ་ཉམས་སུ་ཤར།
དོན་དང་བློ་ཕྲད་ངོ་མཚར་ཆྗེ།
མ་བསམ་ལྷུན་གིས་བསམ་བི་བསམ།
རྟག་ཏུ་ལོངས་སོད་ངོ་མཚར་ཆྗེ།
འོད་གསལ་ངོས་བཟུང་མྗེད་པ་
ནོར་བུ་བཞིན།
རང་ཉིད་ཆོས་སྐུར་རྟོགས་པ་ངོ་མཚར་ཆྗེ།
སྣང་གགས་སྗེམས་སུ་རྟོགས
བྱིན་བརླབས་སོབས་ཀིས་ངྗེས་ཤྗེས་སོ།

Song 2

[ཟླ་ཤར་བཞིན། | སེམས་ཅན་ཐམས་ཅད་ཀུན་ལ་ཡང་། | དྗེ་ཉིད་ཡོད་དྗེ་རྟོགས་པ་མྗེད། | དཔྗེར་ན་གད་ཀི་

747 gnyis] B D, cig A.
748 'dag] B D, 'byang A.
749 'rnam] B D, 'rnam thams cad A.
750 gzugs brnyan rmi lam sgyu ma] B D, rmi lam sgyu ma gzugs rnyan A.
751 zil] A, zin B D.
752 ldog] B D, 'dog A.
753 nyon mongs] B D, nyon mongs gsal nas A.
754 E ma] B D, E ma ho A.
755 rtogs] B D, rtog A.
756 kyi] D, gyi A, kyiis B.
757 bral B D, bral gyi A.
758 rig] B D, rig gi A.
759 phrad B D, 'phrad A.
760 bsam] B D, bsams A.
761 gyis] B D, gyi A.
762 bsam] B D, snyam A.
763 rtogs] A D, rtog] D.
764 pa] B D, pas A.
Song 3

[སྐད་] 

[1-19-9b] སྲེ་ཐ་ལ་ལེགས་པ། རྒྱས་ཆོས་ཀིས་སོངས། དེ་ཤིར་བའི་ཆོས་དང་བྲལ་ལ། འཇིགས་དང་ཉམ་ང་ 

[765 byung] B D, 'byung A.
[766 lta bu] B D, lta bur A.
[767 nyam] B D, nyams A.
[768 skye] B D, skyes A.
[769 yid] A D, yi B.
[770 nor] B D, nor bu A.
[771 lta] B D, lta bur A.
[772 grub] B D, 'grub tshul 'dug A.
[773 rig] A, gi B D.
[774 la] B D, las A.
[775 la] B D, kyi A.
[776 'cha'] B D, 'cha A.
[777 'gugs'] B D, 'gug A.
[778 gang dga' nyid la] B D, rang gar thong A.
[779 bying] B D, bya A.
[780 nyid] B D, rang A.
[781 ni] B D, 'di A.
[782 pas] B D, pa A.
[783 shel] A B, she D.
[784 sgom] D, bsgom A B
Song 4

[སེམས་ཉིད་རང་ལྟོགས་ན་སངས་རྒྱས་ཡིན། བྱོགས་རིས་མྗེད་ཅིང་མཐའ་དང་བྲལ། བྱ་བ་ལྷུན་གྲུབ་ཤུགས་ཀིས་འབྱུང་། རོགས་པའི་སངས་རྒྱས་རྗེད་མི་འགྱུར། ལམ་མཁའ་ལྟ་བུར་ངོས་བཟུང་། སྣང་སྗེམས་གཉིས་མྗེད་ཆུ་དང་ཆབ་རོམ་བཞིན། དྗེ་དོན་གཅིག་ཏུ་གོ་ན་རྟོགས་པ་ཡིན། དྗེ་ལ་དོན་ཉམས་སུ་ཤར་ན་ཉམས་མོང་ཡིན། དྗེ་ལ་རྗེ་གཅིག་འཇོག་པ་སོམ་པ་ཡིན། དྗེ་ལ་མ་ཡཞེས་] cxviii] cxvii] cxvi]

785 pa] B D, par A.
786 kyis] B D, kyi A.
787 byung] B D, 'byung A.
788 gza'] B, bza' A D.
789 sgrub] A D, bsgrub B.
790 pal] B D, par A.
791 mtshungs] B D, tshungs A.
792 a mr-i ta] B D, sme ta A.
793 thob] B D, 'thob A.
794 tu] B D, du A.
795 cing] B D, pa A.
796 de] B D, nges A.
797 'jog] A D, 'jogs B.
798 pal] B D, na A.
799 bsgom] D, sgom B.
800 las] A, la B D.
Song 5

[1-19-10a] རང་སྗེམས་རྟོགས་ན་ཆོས་སྐུ་མཐོང་བ་སྐུ།
[1-19-10a] རྒྱུ་ཡི་དུས་ན་འབྲས་བུ་འབྱུང་བ་ཡིན།
[1-19-10a] དྗེ་ཉིད་རྟོགས་པའི་ཕྱིར།
[1-19-10a] ཐབས་དང་ཤྗེས་རབ་གསུངས་པ་ཡིན།
[1-19-10a] མ་རྟོགས་པ་ཡིས་གོ་བ་མིན།
[1-19-10a] རྟག་ཆད་གཉིས་པོ་དགག་པའི་ཕྱིར།
[1-19-10a] ཨྗེ་མ་ཧོ།
[1-19-10a] ཆོས་རྣམས་མཉམ་པ་ཉིད་ཡིན་ཡང་།
[1-19-10a] མ་རྟོགས་པ་ཡིས་གོ་བ་མིན།
[1-19-10a] ཐབས་དང་ཤྗེས་རབ་གསུངས་པ་ཡིན།
[1-19-10a] རྟག་ཆད་གཉིས་པོ་དགག་པའི་ཕྱིར།
[1-19-10a] ཨྗེ་ཤྗེས་འོད་གསལ་འདི།
[1-19-10a] སྔར་མ་སྐུ་ད་མི་འགག
[1-19-10a] འཇིག་བྲལ།
[1-19-10a] ལོངས་སོད་སོད་པ་ཡིན།

Song 6

[161-162] ཨྗེ་མ་ཧོ།
[161-162] ཆོས་རྣམས་མཉམ་པ་ཉིད་ཡིན་ཡང་།
[161-162] ཀནམ་དེ་བོད་པ་ཡིན།
Section 8

The annotated translation can be found on pages 95-97.
Section 9

The annotated translation can be found on pages 97-103.

The interlineal note is present in B and D but not present in A.

kyis] D, kyis dam B. The interlineal note is not present in A.
དམིགས་པ་བཅོས་དོན་ས་པའོ། །ཕན་སིན་པར་བྱེད་པའི་སྗེམས་དང་ཕན་པར་བྱེད་པའི་སྗེམས་སོ། །སྗེམས་དང་ལྡན་པ་ཐྗེག་པ་ཆེན་པོའི་གཞི། །རྟོགས་དྗེའི་རྒྱུད་ལ་སྐྱེ་བའི་གཉུག་མའི་གནས་ལུགས། །བརྒྱུད་པ་དང་ལྡན་པ་དོན་གི་གཞི། །བཟོད་འགོ་བའི་དོན་ལ་སོ་དུབ་མྗེད་པ། །བརྒྱུད་པ་དང་ལྡན་པ་འཁྲུག་པ་མྗེད་པའི་གཞི། །དྗེ་ཡང་བརྒྱུད་པ་ལ་བཞི་ཡིན་གསུང་། །བརྒྱུད་པ་མ་ཆད་པ། །སྗེལ་མ་ཞུགས་པ། །བརྒྱུད་པ་དང་བརྒྱུད་པར་འབྲྗེལ་བ། །བརྒྱུད་པ་དང་སར་གོང་མ་རྣམས་ཀིས་འོག་མ་རྣམས་ལ་སན་ནས་སན། །འབྲྗེལ་བ། །ས་དང་ལུང་དུ་འབྲྗེལ་གོང་མ་གོང་མའི་འོག་མ་བྱིན་གིས་རློབ་ནུས་པའི། །དང་པོ་གཞི་མི་འཁྲུག་པ་དང་། །བཟོད་པ་དང་ལྡན་པ་འཁྲུག་པ་མྗེད་པའི་གཞི་ལ་གཉིས། །གཞི་མི་འཁྲུག་པ་དང་། །སོར་བ་མི་འཁྲུག་པ་ནི། །ཁོ་བ་དང་འཁོན་དུ་མི་འཛིན་པའི། །སོར་བ་མི་འཁྲུག་པ་ནི། །བསོམ་པའི་དུས་སམ། །བྱ་བ་གཞན་གིས་ཐུགས་བྲེལ་བའི་དུས་སུ་ཆོས་ཞུའི་དབུ་མ་ཡིན་པ་ལ། །དྗེ་ལྟ་བུའི་དུས་སུ་ཆོས་ཞུས་པ་ལ་སོགས་པ་ལ་མི་ཁོ་བའི། །དུས་སུ་ཆོས་ཞུ་བ་མ་ཡིན་པ་ལ།  །The interlineal note is present in B and D but not present in A.  

865 The interlineal note is present in B and D but not present in A. 
866 The interlineal note is present in B and D, but not present in A. 
867 pa] B D, pa'i A. 
868 The interlineal note is present in B and D, but not present in A. 
869 The interlineal note is present in B and D but not present in A. 
870 The interlineal note is present in B and D but not present in A. 
871 de yang] B D, A om. 
872 bzhi] B D, gzhi A. 
873 The interlineal note is present in B and D but not present in A. 
874 The interlineal note is present in B and D but not present in A. 
875 The interlineal note is present in B and D but not present in A. 
876 The interlineal note is present in B and D but not present in A. 
877 The interlineal note is present in B and D but not present in A. 
878 The interlineal note is present in B and D but not present in A. 
879 The interlineal note is present in B and D but not present in A. 
880 The interlineal note is present in B and D but not present in A. 
881 The interlineal note is present in B and D but not present in A. 
882 The interlineal note is present in B and D but not present in A. 
883 The interlineal note is present in B and D but not present in A. 
884 The interlineal note is present in B and D but not present in A. 
885 The interlineal note is present in B and D but not present in A. 
886 The interlineal note is present in B and D, but not present in A. 
887 The interlineal note is present in B and D, but not present in A. 
888 The interlineal note is present in B and D, but not present in A. 
889 The interlineal note is present in B and D, but not present in A.
དྗེ་ལྟ་བུའི་བླ་མ་ལས་སོགས་པ་མིག་འབར་
དེ་དག་ལས་དེ་བྱ་བ་ལ་སོགས་པ་
བླ་མ་ཇི་ལྟ་བཞིད་པ་བཅོས་པ་

d og la ma

[1-19-11b] དྗེ་ལྟ་བུའི་བླ་མ་ཆོས་ཇི་ལྟ་བུ་ཞིག་

d og la ma

881 de lta bu'i bla ma] B D, bla ma de lta bu A.
882 bsten] D, rten A B.
883 pa] B D, pa la A.
884 bsgrub] B D, sgrub A.
885 bla ma] B D, g+hu ru A.
886 bzhin] B D, bzhin du A.
887 gces par] B D, A om..
888 blta] B D, lta A.
889 bla ma] B D, bla ma des A.
890 ji ltar] B D, ji skad A.
891 la] B D, pa A.
892 na] B D, ma A.
893 brdzun] B D, rdzun A.
894 gsungs] A D, gsung B.
895 de lta bu'i bla mas] B D, bla ma de lta bus A.
896 ji lta bu zhig] B D, gang A.
897 gsung] B D, gsungs A.
898 rlabs] A D, brlabs B.
899 bya] B D, bya ba A.
900 brlab] A D, brlabs B.
901 phyi] B D, A om..
902 brlab] A D, brlabs B.
903 nang] B D, A om..
904 don] B D, A om..
905 brlab] D, brlab A, brlabs B.
906 snang] B D, de'i dang po gsum te snang A.
སོང་པར་རོ་མཉམ། གཉིས་མྗེད་ཡིད་ལ་མི་བྱེད་པར་རོ་མཉམ།

909 ཕྱོང་པོ་དང་910 སྣང་བ་རྟོགས་པས། བཅད་པ་སྗེ།

911 ཕྱོགས་སུ་མ་ལྷུང་བའོ།། བྲལ་བར་མ་བྱེད་ནཱ་ཞྗེས་ཟབ་ཐག་མ་གསུངས་པ་དྗེ་ཡིན།

912 དམ་རོ་གཅིག་ཏུའོ།། ཕྱོགས་སུ་དཀར་དམར་དུ་སྣང་ཐ་མ་གར་འགགས་རད་

913 དྗེ་ཙམ་གིས་ཀང་མི་འོང་། དྗེ་ཡང་ཏུ་ལོ་བསར་གསུངས་པ་དྗེ་ཡིན།

914 དབུ་མའི་ལྟ་བ་སྗེམས་དང་པོ་གང་ནས་བྱུང་།

915 དགོས། དྗེ་ཡང་འབྲལ་བར་མ་བྱེད་ནཱ་ཞྗེས་ཟབ་ཐག་མ་གསུངས་པ་དྗེ་ཡིན།

916 སྗེན་པ་དྗེ་ལས་བྱུང་། ཆོགས་གཉིས་ཤིང་རྟའི་འཁོར་ལོ་

917 རྗེན་པ་དྗེ་ལས་བྱུང་། འབྲལ་བར་མ་བྱེད་ནཱ་

918 སྗེ་བ་མྗེད་པར་མ་རྟོགས་པས།

919 ཞྗེས་ཟབ་ཐག་མ་གསུངས་པ་དྗེ་ཡིན།

920 དྗེ་ཡང་"ཞྲག་པ་དྗེ་ལས་བྱུང་། མྗེད་པར་འདི་བདེ་དམར་དུ་མ་རོ་གཅིག་ཏུའོ།།

921 ཞྲག་པ་དྗེ་ལས་བྱུང་། ཁབ་པ། ཞྲག་པ་དྗེ་ལས་བྱུང་། དབུ་མའི་ལྟ་བ་སྗེམས་དང་པོ་

922 དིལྟ་མི་ཐུག་[A D, brlabs B] . 923 དིལྟ་མི་ཐུག་[A D, brlabs B] . 924 ཕྱོང་པོ་དང་925 དམ་རོ་གཅིག་ཏུའོ།། ཕྱོང་པོ་དང་926 དམ་རོ་གཅིག་ཏུའོ།། ཕྱོང་པོ་

927 དམ་རོ་གཅིག་ཏུའོ།། ཕྱོང་པོ་དང་928 ཕྱོང་པོ་དང་929 ཕྱོང་པོ་དང་930 ཕྱོང་པོ་དང་

907 brlab] A D, brlabs B.
908 pa] B D, A om.. 909 The interlinear note is present in B and D but not present in A.
910 rtsad] D, rtsa A, btsad B.
911 The interlinear note is present in B and D but not present in A.
912 dang po] B D, de’i dang po A.
914 The interlinear note is present in B and D but not present in A.
915 thug] B D, thugs A.
916 The interlinear note is present in B and D but not present in A.
917 bya ba’o] B D, bya’o A.
918 brlab] D, rlabs A, brlabs B.
919 thams cad la] B D, A om.. 920 dang po la] B D, de la dang po A.
921 rtsad] D, btsad A B.
922 ‘di] D, ‘dir A B.
དྲེམས་ཀི་དོན་ཇི་ལྟར་ཚོལ།
དབྱིབས་དང་ཁ་དོག་ལ་སོགས་པ་ཡང་མ་མཐོང་བའོ།
འོ་ན་ཇི་ལྟར་མཐོང་ཞྗེ།
མཐོང་བ་དྗེ་ཉིད་མཐོང་བའི་མཆོག་གོ།
དྗེ་མཐོང་ན་ཇི་ལྟར་བཞག་ཅྗེ་
སིན་མྗེད་པའི་
ནམ་མཁའ་ལྟར་བཞག
རྫུས།
དང་བྲལ་བའི་རྒྱ་མཚོ་ལྟར་བཞག
།རླུང་དང་བྲལ་བའི་མར་མྗེ་ལྟར་བཞག
དྗེ་ལྟར་རྟོགས་ན་འབྲས་བུ་ལ་
རྗེ་བ་མི་འོང་།
འཁོར་བ་ལ་དོགས་པ་མི་སྗེ།
མཉམ་པ་ཉིད་ལ་རོལ་བ་མི་བྱའོ།
དྗེ་ཅི་སྗེ་བྱས་པ་ལ་འབྲས་བུ་ལ་
རྗེ་བ་མྗེད་དྗེ་
སྗེམས་ཉིད་དྗེ་ལྟར་རྟོགས
པ་དྗེ་ཉིད་ཆོས་སྐུ་ཡིན་པས།
དྗེ་ལས་གཞན་འདོད་རྒྱུ་མྗེད་གསུང་ངོ།
འཁོར་བ་ལ་དོགས་པ་མྗེད་དྗེ
ཆོས་སྐུ་
ཝྟོགས་ནས་གཞན་འདོད་
རྒྱུ་མྗེད་གསུང་ངོ།

d] B D, ci A.
924 bar] A D, bar du B.
925 bsags] D, sog A, sogs B.
926 brten] B D, rten A.
927 tai lo] B D, rje ti lo A.
928 'di] B D, ste A.
929 zhes] D, gsung ba de yin A, ces B.
930 byung] B D, dhyung A.
931 sems] B D, sens nyid A.
932 tshol] B D, 'tshal A.
933 del] B D, des A.
934 ste] B D, A om.
935 ce] B D, zhes A.
936 sprin] B D, de mthong na A.
937 rlabs] A D, brlabs B.
938 mi 'ong] B D, med pa yong A.
939 la] B D, A om.
940 do] B D, A om.
941 sku] B D, skur A.
942 de ni] B D, A om.
943 gsung ngo] B D, gsungs A.
སྷད་ལྡན་གྲྭ་ཞིག་

དཀོན་མཆོག་གསུམ་ལ་དད་པའི་བདག་ཐོབ་པ།

དྗེ་བསོམ་དུ་འཇུག་པ།

སློབ་མོའི་ཆོས་ལ་ངྗེས་པའི་བདག་ཐོབ་པ།

སྣོད་ཅན་རྣམས་ལ་སིང་རྗེའི་བདག་ཐོབ་པ།

འརྒྱུད་ཡོད་པ་ཐོབ་པ།

བླ་མ་དམ་པ་ལྣང་བཙན་པོ་

སོགས་རྒྱས་ཐོབ་པར་འདོད་པས་དལ་འབྱོར་རྗེད་

འགྲོ་བ་ཡང་ནས་ཡང་དུ་བསམས་

།ཟབ་མོའི་ཆོས་ལ་ངྗེས་པའི་བདག་ཐོབ་པ།

དྗེ་དགྗེ་བའི་བཤྗེས་གཉིས་ཡིན་གསུང་།

དྗེ་ལས་ལོག་པ་ནི་མི་དགྗེ་བའི་བཤྗེས་གཉིས་ཡིན་གསུང་ངོ་།།

Section 10

སྔོན་པོ་ཞིག་བཞིན་གྲྭ་ཞིག་

[1-19-12b] སྣྱར་ཕྱི་ལོས་འདས་འཕོག་པའི་

The annotated translation can be found on pages 103-106.

944 zhig] D, cig A B.
945 te] B D, te bzhi A.
946 dkon] B D, da dkon A.
947 'gro] B D, 'gro ba A.
948 ston] B D, bstan A.
949 kyil] B D, kyis A.
950 lugs ltar] B D, A om..
951 mi dge ba] B D, A om..
952 'jug] B D, 'jug la A.
953 bsgom] B D, sgom A.
954 bsgom] B D, sgom A.
955 log] B D, zlog A.
956 ngo] B D, A om..
957 The annotated translation can be found on pages 103-106.
དེས་དུས་ལེབ་ཅེན་གཅིག་སངས་པར་བསན་པར་དགོས། བསྐུལ་དེ་མཐོ་མཐུ་ཞིག་སྐུ་ལས་མ་གཡོས་བཞིན་དུ་ལམ་སོན་ལམ་གི་གོགས་ཡིན། དེ་དུས་ལེབ་ཅེན་གཤིག་ལྷན་གཤེས། སྐུ་བྱུང་། སྐུ་ལས་ནི་སོང་བོ་ནི། སྐུ་ལས་ཉིད་དུ་མཐོ་མཐུ་ཡོད་ན། བསྐུལ་དེ་ཤིང་ནམ་ཐོད་པའི་དོན་གྲུབ་པའི་མན་ངག་སོན་དགོས་གསུང་།

958 rnyed] B D, thob A.
959 bsams] B D, bsam A.
960 la] B D, A om..
961 gzhug] D, bzhug A B.
962 sbyangs] B D, sbyang A.
963 la] B D, A om..
964 ma] B D, mar A.
965 zhig rgyud la] D, rgyud cig las A, cig rgyud la B.
966 pas] B D, pa la A.
967 cig] B D, cig rgyud la A.
968 yin] B D, yin gsung A.
969 du] B D, A om..
970 gyis] A, gyi B D.
971 bsgyur] B D, sgyur A.
ལག་དང་ལོ་མའི་སོ་ནས་སོན།

ཐ་སད་ཀི་སོ་ནས་བགིས་ཏེ་

dཔྗེར་ན་ནམ་མཁའ་ལྟ་བུ་དང་།

gད་ཀི་

ཐོར་བུ་དང་རིགས་དང་

ལྡན་པའི་དུག་ལ་སོགས་པའི་སོ་ནས་གོ་བར་བྱེད་གསུང་ངོ་།

ལྟ་བ་འདོད་པ་གཉིས་དང་བྲལ་བ།

[1-19-13a] འབོད་པར་སེམས་

གཉིས་པ་ནི།

སྣང་བ་དང་སིང་།

ཕྱག་རྒྱ་བཞི་ཕྱག་རྒྱ་ཆེན་པོར་རྟོགས་པའི་

མན་ངག་བསན་

གསུམ་པ་ནི།

ཕྱག་རྒྱ་བཞི་ཕྱག་རྒྱ་ཆེན་པོར་རྟོགས་པའི་

ཕོགས་ཆ་

མྗེད་པའི་སོམ

པ།

བློ་ལས་འདས་པའི་སོད་པ་ཅན་ནོ།

དྗེ་ཐམས་ཅད་ལ་

སིང་རྗེ་གལ་ཆྗེ་བས་སིང་རྗེ་དང་མ་བྲལ་བར་བྱ་གསུང་ངོ་།།

972 cig] D, A om.

973 ngs] D, ngu A.

974 ston] D, bston pa ste A.

975 kyi] D, gyi A, gys B.

976 ldan] D, lan A.

977 ba] D, bar A.

978 gol sa gnis] D, go rims gsum A.

979 This phrase gnis pa ni/ snang ba dang sms thu mi dad par mang po'i sgo nas ston is incorrectly placed after the following phrase gsum pa ni/ phyag rgya bzhi phyag rgya chen por rtogs pa'i man ngag bstan gsung / in the manuscript.

980 rlabs] A D, brlabs B.

981 sgom] A D, bsgom B.

982 gnis] D, cig A.

983 ni] D, 'di A.

984 pa] D, pa'di A.

985 cha] D, ca A.
Section 11

The annotated translation can be found on pages 106-111.

[Footnotes]

986 sgom] D, bsgom A B.
987 blo] B D, spang blang A.
988 la] B D, la yang A.
989 The annotated translation can be found on pages 106-111.
990 bla ma rin po che la phyag 'tshal lo] B D, A om..
991 bden nam] B D, de mang ngam A.
992 pas] B D, pa las A.
993 de] B D, de ni A.
994 pa] B D, pa can A.
995 la] B D, la dgongs A.
996 te] B D, gsung A.
997 de yang] B D, A om..
998 mar] A B, mang D.
999 bas] B D, la zhus pas de skad A.
1000 om.] B,D, yang A.
1001 gsungs] D, gsung A B.
1002 zhig] D, cig A B.
1003 mtshan nyid] B D, snod A.
1004 dang ldan pas] B D, gyis A.
1005 bsgrubs] B D, sgrubs A.
1006 thob] B D, 'thob A.
དབུས་བྱེད་བཞི་ལོག་པ་མི་འིན་པའི་དོན་ནི་འདི་འི་བར་འཐད་ཅིང་། [1-19-13b] སྐྱེད་དཱར་ཏེ་དོན་ནི་སྐྱེད་དཱར་ཏེ་འི་དོན་ནི་མི་འིན་པ་ལོག་པ་སྣ་པ་ལེགས་པའི་དབུས་བསྟོད་པ།

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| བཀྲ་སྐྱེས་གི་ལས་འདི་ལ་སངས་རྒྱ། | འབྲིང་བར་དོ། | ཐ་མ་སྐྱེས་བོ་ཕྱི་མ་སངས་རྒྱ། | དྗེ་ལ་སངས་རྒྱ། |
|------------------------------|-----------------|----------------|----------------|----------------|
| རྗུལ་བཞི་འདི་ལ་སངས་རྒྱ། | འཁྲུལ་གཏོགས་པས་ཅིས་ཀང་དམལ་བར་འཁོར་གཅིག་སྗེ། | 1008 ཡང་ལགས་རི་བ་ལ་ཇོ་བོ་གང་ལྟར་སྗེ། | 1009 འཁྲུལ་གཏོགས་པས་ཅིས་ཀང་དམལ་བར་འཁོར་གཅིག་སྗེ། |
| འཁྲུལ་གཏོགས་པས་ཅིས་ཀང་དམལ་བར་འཁོར་གཅིག་སྗེ། | 1010 འཁྲུལ་གཏོགས་པས་ཅིས་ཀང་དམལ་བར་འཁོར་གཅིག་སྗེ། | 1011 འཁྲུལ་གཏོགས་པས་ཅིས་ཀང་དམལ་བར་འཁོར་གཅིག་སྗེ། | 1012 འཁྲུལ་གཏོགས་པས་ཅིས་ཀང་དམལ་བར་འཁོར་གཅིག་སྗེ། |
| 1008 འཁྲུལ་གཏོགས་པས་ཅིས་ཀང་དམལ་བར་འཁོར་གཅིག་སྗེ། | 1013 འཁྲུལ་གཏོགས་པས་ཅིས་ཀང་དམལ་བར་འཁོར་གཅིག་སྗེ། | 1014 འཁྲུལ་གཏོགས་པས་ཅིས་ཀང་དམལ་བར་འཁོར་གཅིག་སྗེ། | 1015 འཁྲུལ་གཏོགས་པས་ཅིས་ཀང་དམལ་བར་འཁོར་གཅིག་སྗེ། |
| 1016 འཁྲུལ་གཏོགས་པས་ཅིས་ཀང་དམལ་བར་འཁོར་གཅིག་སྗེ། | 1017 འཁྲུལ་གཏོགས་པས་ཅིས་ཀང་དམལ་བར་འཁོར་གཅིག་སྗེ། | 1018 འཁྲུལ་གཏོགས་པས་ཅིས་ཀང་དམལ་བར་འཁོར་གཅིག་སྗེ། | 1019 འཁྲུལ་གཏོགས་པས་ཅིས་ཀང་དམལ་བར་འཁོར་གཅིག་སྗེ། |
| 1010 འཁྲུལ་གཏོགས་པས་ཅིས་ཀང་དམལ་བར་འཁོར་གཅིག་སྗེ། | 1011 འཁྲུལ་གཏོགས་པས་ཅིས་ཀང་དམལ་བར་འཁོར་གཅིག་སྗེ། | 1012 འཁྲུལ་གཏོགས་པས་ཅིས་ཀང་དམལ་བར་འཁོར་གཅིག་སྗེ། | 1013 འཁྲུལ་གཏོགས་པས་ཅིས་ཀང་དམལ་བར་འཁོར་གཅིག་སྗེ། |

1007 gsungs so] B D, gsung ngo A.
1008 The interlinear note is present in B and D but not present in A.
1009 ltar] B D, rtsug A.
1010 pas] B D, pa la A.
1011 jo bo] B D, jo bo yang A.
1012 pa] D, pa'i thabs A B.
1013 brgyad] B D, A om.
1014 pa] B D, pas A.
1015 pa yin] B D, gsung A.
1016 las] D, la A B.
1017 'dod] B D, 'dod re ba A.
1018 ba ltar] B D, bas A.
1019 ltar] B D, bzhin du A.
1020 bsgoms] B D, bsgom A.
1021 bsgoms] B D, bsgom A.
1022 legs] B D, ba A.
རྟགས་ཀི་ཕྱག་རྒྱ་ཡོད་པས།
དྗེ་བསྐུར་ན་ཙོ་ར་བ་
1023

སྗེང་དུ་གཞན་གི་འཇིགས་པ་ཡང་བསྲུང་བར་བྱེད་དོ།
དྗེ་བཞིན་དུ་ཉོན་མོངས་པ་མང་པོ་ཡོད་ཀང་།
གསང་སྔགས་ཀི་ཐབས་ཀིས་མི་གནོད་ཀི་སྗེང་དུ།
ལམ་དུ་ཁྗེར་བས་དྗེ་ཉིད་ཤྗེས་རབ་སྐྱེ་ཡྗེ་
96

ཉོན་མོངས་པ་

རྗེ་རྗེ་ལ་གཉེན་པོ་རྗེ་རྗེ་

བསོམས་

པས་དྗེ་ཉིད་ཤྗེས་རབ་ཏུ་འཆར་གསུང་ངོ་།

འབྲས་བུའི་

ci

དཔྗེ་དམོད་

སྔགས་ཀི་དོན་ཚེ་གཅིག་
ccii

ལུས་གཅིག་
cciii

གིས་
cciv

ཕྱག་རྒྱ་ཆུན་པོ་ཐོབ་གསུང་ངོ་།
ccv

།དམོད་
ccvi

སྔགས་ལ་བསྗེན་པ་
ccvii

མི་དགོས་པར་གྲུབ་པ་
ccviii

སྔགས་ལ་བསྗེན་པ་
ccix

པ་གངས་མྗེད་པར་བརྒྱུད་
ccx

དྗེ་རྟོགས་པའི་སོམ་ཆུན་པ་ནི་ཆོས་གསུམ་དང་ལྡན་པ་ཅིག་དགོས་གསུང་
ngos

ངོ་།

ccxi

།གང་ཞེ་ན།

ཉམ་

ང་མྗེད་པའི་རྟོགས་པ།

ཕྱོགས་ཆ་མྗེད་པའི་སོམ་

པ།

བློ་དང་བྲལ་བའི་སོད་པའོ།

།ཞྗེས་

ག

སུང་ངོ་།།

1023 tsau ra ba] B D, jo ra ba A.
1024 kyi] B D, pa'i A.
1025 gyi 'jigs ('jig B) pa yang bsrung bar byed do] D, gyis grogs byed pa'o A.
1026 This phrase, nyon mongs pa mang po yod kyang/, is placed after the following phrase gsang sngags kyi thabs kyi in the manuscript.
1027 The interlinear note is present in B and D but not present in A.
1028 pa] B D, A om..
1029 re] B D, A om..
1030 bsgoms] B D, sgom A.
1031 shes rab tu] B D, prad dz+nya A.
1032 gis] A D, gi B.
1033 bsnyen pa] B D, gnyen po A.
1034 pa] B D, par A.
1035 bu] B D, bus A.
1036 brygud] B D, rgyud A.
1037 gang zhe na] B D, A om..
1038 nyam] A D, nyams B.
1039 sgom] A D, bsgom B.
1040 ba'o] B D, dgos A.
1041 zhes] B D, A om..
དགེ་བཤེས་བྱ་ཡུལ་བ་ལ། ལྟ་བུས་མ་ཟིན་པའི་སབས་འགོ་ལ་སོགས་པ། དངེད་ལ་ལོག་ཤེས་སུ་བྱིན་རླབས་འབྱུང་བ་ཡིན། རྟག་ཏུ་བླ་མ་ཡིད་ལ་བྱས་པས་བྱིན་རླབས་འབྱུང་བ་ཡིན། རྟག་ཏུ་སྣང་ཞིང་སིད་པའི་ཆོས་ཐམས་ཅད་ཆོས་སྐུར་རྟོགས་པར་བྱས་ནས་མི་རྟོག་པ་བསོམ། རྟག་ཏུ་རང་སྗེམས་བླ་མར་ཤེས་པར་བྱས་ནས་སྗེམས་ཅན་ལ་གནོད་པའི་ལས་སང་། རྟག་ཏུ་བདག་དང་ཁམས་གསུམ་གི་སྗེམས་ཅན་ཐམས་ཅད་སྗེམས་ཉིད་ངོ་བོ་གཅིག་ཏུ་བས་ཏྗེ། ལྟ་བུས་མ་ཟིན་པའི་སབས་འགོ་ལ་སོགས་པ། འཛིན་ལམ་རྣམ་བཞིར་རྣལ་མར་མ་ཡིནངས་པར་}
ཞི་གནས་དང་ལྷག་མཐོང་རྟོགས་པར་འདོད་ན།

བཀའ་གདམས་པ་ལྟར་ལྷན་ཅིག་ཏུ་སྤུངས་པས་ཀང་མི་འོང་།

Section 12

[1-19-14b] བླ་མའི་ཞབས་ལ་གུས་པས་འདུད། རྣམ་རྟོག་མ་རིག་ཆེན་པོ་སྗེ།། རྟོག་མྗེད་ཏིང་འཛིན་ལ་གནས་ན།

སཾ་བཱ་ཊི་ལས། རྣམ་རྟོག་མ་རིག་ཆེན་པོ་སྗེ།། ཞྗེས་གསུངས་སོ།།

The annotated translation can be found on pages 111-118.
བསགས་ནས་སིད་པ་ཐ་མ་པའི་བྱང་ཆུབ་སྗེམས་དཔའི་དུས་སུ་སྗེམས་ཅན་གི་དོན་དུ་སོན་ལམ་བཏབ་པས།

འབྲས་བུ་གཟུགས་སྐུ་གཉིས་འབྱུང་།

གང་ཡིན་ན་སྗེམས་ཀི་སྣང་བ་ཡིན།

གཟུགས་སྐུ་ལོགས་ནས་མ་བྱུང་།

dེ་ཡང་སྗེམས་ཅན་བསོད་ནམས་བསགས་པ་སྣང་བ་དག་པས་གཟུགས་སྐུ་དང་

མཐོང་གིས་བསོད་ནམས་མ་བསགས་པས་ནི་མི་མཐོང་།

འོ་ན་གཟུགས་སྐུ་ལོགས་ནས་མ་བྱུང་བར་སྗེམས་ཅན་གི་སྣང་བ་ཡིན་ན།

སངས་རྒྱས་ཀི་བྱིན་རླབས་ཀང་མི་འདོད།

སངས་རྒྱས་ཀི་གཞན་ནས་མི་འདོད་དེ།

སངས་རྒྱས་ཉིད་ང་རང་ཡིན་པའི་ཕྱིར་རོ།

སངས་རྒྱས་ལ་ཉེ་རིང་མྗེད་པའི་ཕྱིར་རོ།

1082 bla ma'i zhabs la gus pas 'dud zhal nas] B D, A om..
1083 'grub] B D, grub A.
1084 las] B D, la A.
1085 rgyu] B D, rgyud A.
1086 ci] B D, cig A.
1087 yin pa] B D, yin A.
1088 zhe na] B D, A om..
1089 pa] B D, par A.
1090 tha ma pa'i] B D, tha ma'i A, mtha ma pa'i B.
1091 byang chub sems dpa'i] B D, A om..
1092 gang] B D, de gang A.
1093 pa] B D, pas A.
1094 sangs rgyas kyi] B D, A om..
1095 yin] B D, A illegible.
1096 kyi] B D, kyis A.
1097 'dod] B D, 'dod la A.
1098 kyang gzhon nas] B D, rang yang A.
1099 'dod de] B D, 'dod A.
1100 nyid] B D, A om..
1101 yang] B D, 'o na A.
1102 gnyis] B D, gnyis po A.
1103 'o na] B D, A om..
1104 ba] B D, A om..
1105 ci ste na] B D, ci'i phyir na A.
ལྟར་ཡིན་ན་རང་གི་བསོད་ནམས་བསགས་པ་ལས།
སིད་པ་ཐ་མ་པའི་བྱང་ཆུབ་སྗེམས་དཔའ་དྗེས
སོན་ལམ་བཏབ་པས་མཐོང་བ་ཡིན་
གིས་མ་བཏབ་ན་མི་མཐོང་།
འོ་ན་གཟུགས་སྐུ་གཉིས་པོ་དྗེ་
མང་འདས་ཡིན་ནམ་འཁོར་བ་ཡིན་ཞྗེ་ན།
ས་དང་པོ་ལ་སོགས་པའི་བྱང་ཆུབ་སྗེམས་དཔའ་
རྣམས་དང་སྗེམས་ཅན་
སྣང་བ་དག་པས་མང་འདས་སུ་
མཐོང་།
སྣང་བ་མ་དག་པ་རྣམས་ཀིས་འཁོར་བར་མཐོང་།
འོ་ན་གཟུགས་སྐུ་གཉིས་པོ་དྗེ་དོན་དམ་ནམ་
ཀུན་རོབ་ཡིན་ཞྗེ་
ཀུན་རོབ་ཡིན་ཅིའི་ཕྱིར་ན།
དོན་དམ་ནི་འགྱུར་བ་མྗེད་པ་ཡིན།
གཟུགས་སྐུ་གཉིས་
ལ་སྐུ་རུ་འབོད་པ་ཅི་སྗེ་ཞྗེ་
།ཆོས་སྐུ་སོང་པ་ལ་སྐུ་རུ་འབོད་པ་ཅི་སྗེ་ཞྗེ་
ccxxvi
།དོན་དམ་ནི་འགྱུར་བ་མྗེད་པ་ཡིན།
སིར་མཚན་མར་གྱུར་པ་ཐམས་ཅད་གཟུགས་ཡིན་
ཏྗེ།
གཟུགས་སྐུ་གཉིས་
ལ་སྐུ་རུ་འབོད་པ་ཅི་སྗེ་ཞྗེ་
ccxxvii
།གཟུགས་སྐུ་གཉིས་
་སངས་རྒྱས་ཁད་པར་ཅན་
གི་སྐུར་གྱུར་པས་ན་སྐུ་ཞྗེས་བྱའོ།
།ས་དང་པོའི་བྱང་
ཆུབ་སྗེམས་དཔའ་
ཅིག་གིས་སད་ཅིག་
ལ་སྗེམས་ཅན་བརྒྱའི་
དོན་བྱེད་ནུས།
སངས་རྒྱས་བརྒྱ་ལ་ཆོས་ཉན།
ལྷུན་ hanging footnotes

1106 byang chub sms dpa des] B D, A om.
1107 gyis] B D, A om..
1108 myang 'das] B D, mya ngan las 'das pa A.
1109 pa'i byang chub sms dpa' nams] B D, pa nams A.
1110 sms can] B D, sms A.
1111 myang 'das su] B D, mya ngan las 'das par A.
1112 nam] B D, yin nam A.
1113 zhe] B D, zhes A.
1114 kun rdzob yin ci'i phyir na] A, B D om..
1115 yin no] B D, bo A.
1116 ci ste zhe na] B D, cig ste zhes na A.
1117 gnyis] B D, A om.
1118 mtnshan sugg. em., tshad A B D. The suggested emendation is based on a parallel passage (see note 304).
1119 khad par can] B D, khyab par can A.
1120 dang po'i byang chub sms dpa'] B D, dang po A.
1121 kyis] A D, gyi B.
ཞིང་ཁམས་བརྒྱ་གཡོ། ལ་གཉིས་པ་ཡན་ཆད་གཉིས་འགྱུར་གིས་ཆེ། སྗེམས་ཅན་གི་སོན་ལམ་གི་སོབས་ཀིས་སྗེམས་ཅན་རྒྱུད་དག་པ་ལ་དྗེ་ལྟར་སྣང་གི། བྱང་ཆུབ་སྗེམས་དཔས་བྱས་པ་མྗེད་དྗེ། ས་བཅུ་མན་ཆད་ཀི་བྱང་ཆུབ་སྗེམས་དཔའ་རྣམས་ཕྱོགས་རྗེ་རྗེའི་མདུན་དུ་ཚེ་ཁབ་སྗེ། སྗེམས་ཅན་གཅིག་གིས་ཚེ་ཁབ་སྗེ། ཐོག་མྗེད་ནས་ཐ་མ་དི་རིང་ཡན་ཆད་དུ་ལུས་ཅི་ལྟར་བླངས་པ་དང་། ལས་དགྗེ་སིག་ཅི་བསགས་མཁྗེན་པ་བཞིན།

1122 dang po'i byang chub sems dpa'] B D, dang po A.
1123 skad cig] B D, skad cig ma cig A.
1124 nyan] B D, nyan nam A.
1125 gnyis 'gyur gyis] D, log pas A, gnyis 'gyur gyi B.
1126 sems can] D, sgon A.
1127 gi] B D, gis A.
1128 byang chub sems dpa'] B D, dang po A.
1129 bcu] B D, bcu pa A.
1130 byang chub sems dpa' mams phyogs gcig tu bzhag pa'i nus pa las] B D, yo log pa'i nus pa bas A.
1131 che] B D, yang med A.
1132 kyi nus pa] B D, la A.
1133 gyis mi] B D, gyi ci A.
1134 gcig gis] B D, cig A.
1135 thog med] B D, thog ma med pa A.
1136 'di ring] B D, de ring A.
1137 du] B D, kyis A.
1138 dang] B D, 'am A.
1139 ci] B D, cig A.
1140 sems can] B D, sems can rgyud dag pa A.
1141 pa] B D, sku A.
1142 pa dang] B D, nas A.
1143 stong gsum] B D, yang stong gsum A.
1144 yungs] sugg. em., yung A, nyung B D. Suggested emendation based on note 1146.
1145 tu bcug] B D, du cug A.
ལམ་མོ། མགས་པ་མྗེད་པའི་ཤྗེས་རབ་ནི། མི་མཐུན་པ་ནི་དངོས་པོ་དང་མཚན་མ་ལ་སོགས་པ་ཡིན་ལ། ངོ་བོ་ཀིས་དྗེ་རོགས་པོ་བྱ་མཚན་མ་དཔྱེ་བར་བྱེད་དུ་[1-19-15b]}

[མོ་གནས་པ་མྗེད་པའི་ཤྗེས་རབ་ཀིས་དྗེ་རོགས་པོ་བྱ་མཚན་མ་དཔྱེ་]
མི་མཐུན་ཕྱོགས་རྣམས་ཤུགས་ཀིས་འཆད། དཔྗེར་ན་མར་མྗེ་བྱུང་ན་མུན་པ་འབྲོས་པ་བཞིན་ནོ། །ཐོབ་པ་མྗེད་པའི་འབྲས་བུ་ནི།

མི་མཐུན་པ་རྣམས་ཆད་པར་གྱུར་པའི་ངོ་བོ་དྗེ་ལས་ཆོས་སྐུ་འབྱུང་། དྗེ་ལས་གཟུགས་སྐུ་གཉིས་འབྱུང་བ་ནི་ཐོབ་པ་མྗེད་པའི་འབྲས་བུའོ།

དང་པོ་དབང་གི་དུས་སུ། དགའ་བ། མཆོག་དགའ། བྲལ་པོ་བྲལ་དང་བཞི་ཡོད་པ་ལས། དང་པོ་དགའ་བའི་དུས་སུ་ཤྗེས་པ་མི་འཕྲོ་བར་འདུས་པ་དྗེ་ལམ་མ་ཡིན་ཉོན་མོངས་པ་ཡིན།

པོ་དགའ་བི་དུས་སུ་ཤྗེས་པ་དྗེ་ལ་ཡྗེ་ཤྗེས་གཤེད་བྱའོ། །ཐིག་ལྗེ་ཤོར་ནས་དགའ་བྲལ་

བུའི་ནང་དུ་ལུས་ཕའི་སད་ཅིག་མའི་རྟོག་མྗེད་ཀི་ཤྗེས་པ་དྗེ་ལ་ཡྗེ་ཤྗེས་གཤེད་བྱའོ།

བུའི་རྒྱུད་ནས། མཆོག་གི་མཐའ་སྗེ་བྲལ་བའི་མདུན། མུན་པ་ལ་ནི་མར་མྗེ་བཞིན། དྗེ་བཞིན་བུས་ཀང་ཡིད་ཆྗེས་གིས། ཞྗེས་གསུངས་སོ།

1165 rtogs na] B D, rtogs mar me byung na mun pa 'bros ba bzhin du A. This phrase is slightly re-positioned in the xylograph (see note 1169).
1166 phyogs rnam] B D, A om..
1167 kyi B
1168 'chad] B D, 'chad pas na shes rab bo A.
1169 dper na mar me byung na mun pa 'bros ba bzhin no] B D, A om.. This phrase is slightly re-positioned in the xylograph (see note 1165).
1170 thob pa] B D, thogs pa A (see note 305).
1171 las] A, la B D.
1172 thob pa] B D, thogs pa A (see note 305).
1173 'dus] B D, 'dug A.
1174 gnyis pa] B D, om..
1175 de yang] B D, de A.
1176 rdo rje nor bu'i nang du] B D, rdo rje nor bur A.
1177 las] B D, las A.
1178 shes bya'o] B D, A om..
1179 thig le] B D, thig le ye A.
1180 nas] B D, mar la A.
དེ་དེའི་སད་ཅིག་མའི་ཤྗེས་པ་དྗེ་དང་།

གཏུམ་མོ་བསོམ་པའི་ཤྗེས་པ་དྗེ་

བདྗེ་གསལ་མི་རྟོག་པ།

གང་ལ་ཡང་མ་ཡུན་པའི་ཤྗེས་པ་སིང་ངོ་བ་དྗེ་

ཐམལ་གི་ཤྗེས་པ་བསོམ་པ་མ་ཡིན་པའི་མ་ཡུན་པ་

རང་དགའི་ཤྗེས་པ་དྗེ་གསུམ་ལ་ཁད་ཅི་ཡོད་

དྗེ་གསུམ་ལམ་དུ་འགོའམ་ཞྲེ། རྟོགས་པའི་

བདྗེ་གསལ་མི་རྟོག་པ་ནི་བསོམ་པའི་མཐར་ཐུག་

ཡིན།

གང་ཟག་མ་རྟོགས་པས་ནི་། དྗེ་ལས་

ལོགས་ནས་མ་བྱུང་བར་ཤྗེས་པས་ན་ཁད་མྗེད་

།ལམ་ཇི་ལྟར་ཡིན་ན།

བདྗེ་གསལ་མི་རྟོག་པ་ནི་བསོམ་པའི་མཐར་ཐུག་

ཡིན།

གང་ཟག་མ་རྟོགས་པས་ནི།

གཉིས་པོ་ཉམས་སུ་བླངས་པས་

ཉམས་མོང་ནི་བྱུང་། གང་ཏུ་བརོད་དུ་ནི་

མི་འདོད། བདྗེ་བས་རྒྱས།

དྗེ་ལ་ཆགས་སང་

ཞྲེན་པ་

སྔར་

སྔར་བི་

སྔར་གི་ཤྗེས་པ་དྗེ་

འདུག་

སམ།

དྗེ་ལས་

ལོགས་ནས་མ་བྱུང་བར་ཤྗེས་པས་ན་ཁད་

མྗེད་

དོ།

སྔར་

..
དྐོགས་ལྡན་གི་བླ་མ་གཅིག་གིས་ཁིད་ནས་ངོ་སད་ན།
གོང་གི་ཡོན་ཏན་ཅན་གཉིས་པོ་མར་ཁྗེར་ནས་ཐ་མལ་གི་ཤྗེས་པའི་ཐོག་ཏུ་དབབ།
རྟོག་ཙེ་པའི་ཞལ་ནས།
བསོམ་དུ་མྗེད་པ་གཉུག་མའི་ངང་ལ་ཞོག།ཅྗེས་གསུང་།
གཾ་གཱ་ད་ར་འི་ཞལ་ནས།
སྗེམས་ནི་གང་དགའ་ཉིད་དུ་ཐོང་ལ་ཐོང་།།ཞྗེས་གསུང་།
བླ་མ་མི་ལའི་ཞལ་ནས།
འབད་རོལ་བྲལ་ན་བསོམ་པའི་མཆོག།ཅྗེས་གསུང་།
ཐ་མལ་གི་ཤྗེས་པ་ངོ་སད་པའོ།
Section 13

The annotated translation can be found on pages 118-128.
བུ་རྗེ་དོགས་དང་བྲལ་བ་ཅིག་འཆར་བ་ཡིན་གསུང་། དེ་ལྟར་ཡང་། དགག་སྒྲུབ་བྲལ་ནས་སྐུ་བཞི་དབྱེར་མྗེད་རྟོགས། ཞྗེས་གསུངས་སོ། དེ་ལྟར་གཞི་ལམའི་དྲས་གསུམ་རང་གི་སྗེམས་ཐོག་ན་ཉམས་ལྗེན་དུ་འཁོར་གིས་བསོར་ནས་སྗེམས་ཀི་ངོ་བོ། ཐང་བཞིན་མཚན་ཉིད་གསུམ། དེ་ཡང་སྗེམས་ཀི་ངོ་བོ་ནི་དཔྗེར་ན་སོན་ཟླ་འབྲིང་པོའི་ཉའི་ཉིན་པར། དགུན་གི་ཚུབ་མ་ནི་མ་ལངས་པ། དབྱར་གི་ན་བུན་དང་སིན་ཡལ་བ་ལ་བལྟས་པའི་དུས་སུ་སལ་ལྗེ་སིང་ངྗེ་བ་ཅིག་འོང་། དྗེ་བཞིན་དུ་རང་གི་ཤྗེས་པ་རྣམ་པར་རྟོག་པ་སྔ་མ་ནི་འགགས། ཞྗེས་པའི་དུས་དྗེར་སལ་ལྗེ་སིང་ངྗེ་བ་སྗེ་ཡིན་ནོ། ལེ་ཚུབ་མ་ནི་མ་སྗེས་པའི་དུས་དྗེར་སལ་ལྗེ་སིང་ངྗེ་བ་སྗེ་འགག་གནས་གསུམ་དང་བྲལ་བ་

1234 gsung] B D, gsungs A.  
1235 rtops] B D, A om.  
1236 na] B D, du A.  
1237 bskor nas] B D, skor na A.  
1238 gsum] B D, gsum yin A.  
1239 'bring po] B D, 'bring po'i A.  
1240 pa] B D, pas A.  
1241 dgun] B D, rgun A.  
1242 pa] B D, par A.  
1243 gi] B D, gyis A.  
1244 bltas] B D, ltas A.  
1245 'gags] B D, 'gag A.  
1246 la] B D, las A.  
1247 dang bral ba] B D, gyi stong pa A.
སྐེམས་ལྷན་ཅིག་སྐེས་པ་སོས་པ་མྗེད་པ་དྗེ་ཉིད་སྣང་ཚུལ་དྗེ་ལྟར་སྣང་བ་ཡིན་གསུང་།

རང་བཞིན་སྐེ་མྗེད་

bsgom] B D, sgom A.
bsgoms] B D, bsgom A.
gsung] B D, gsungs A.
bsgom] B D, sgom A.
gdan] B D, stan A.
bcas] B D, byas A.
byas] B D, bya A.

gi snying gi dkyil du bla ma bsam] A, B D om..
bsgom] B D, sgom A.
bskyed] B D, skyed A.
sems] B D, sms la A.
rang gi ngang la] B D, shes pa rang bab su A.
The interlineal note is present in B and D but not present in A.
tsen] B D, rsten A.
las] A B, D om..
gag] B D, 'gags A.
ཅཿ་མལ་སོམ་པ་ཐོག་ཅིག་ལས་མི་འོང་མི་སིད་གསུང་།

དྗེ་ལྟར་གནས་པའི་ངང་ལ་རྣམ་རྟོག་འཕྲོ་བ་ཞི་བར་བྱ་བ་ནི།

དཔྗེ་ནམ་མཁའ་རང་བཞིན་གིས རྣམ་པར་དག་པ་ལ།

སིན་གློ་བུར་དུ་བྱུང་བ་དྗེ་དང་པོ་བྱུང་ཡང་ནམ་མཁའ་ལས་བྱུང་།

བྱུང་ཡང་ནམ་མཁའ་ལས་བྱུང་།

ཐ་མ་ཐིམ་ཡང་ནམ་མཁའི་རང་བཞིན་ཡིན་པ་ལྟར།

རྣམ་རྟོག་གློ་བུར་བ་དྗེ་དང་པོ་བྱུང་ཡང་སྗེམས་ཉིད་ལྷན་ཅིག་སྗེས་པ་རང་ལ་གནས།

ཐ་མ་ཐིམ་ཡང་སྗེམས་ཉིད་ལྷན་ཅིག་སྗེས་པ་རང་ལ་ཐིམ་ཞིང་།

སྗེམས་ཉིད་ལྷན་ཅིག་སེམས་པ་རང་ལ་ཐིམ་ཞིང་།

སྗེམས་ཀི་ངོ་བོ་གསལ་ལ་གོ་མ་འགགས་པ་སལ་ལྗེ་སིང་ངྗེ

རྣལ་འབྱོར་དྭ་པཞི་ལེ་སིང་ཞེན་པ་ཆུང་དུ་འགོ།

ཉམས་ཀི་མཐོ་དམ་ཤིན་ཏུ་ཆོ།

རྗེས་སོམ་ཐོག་ཅིག་ལས་མ་འདས་པར་ཤིས་པར་བྱ་ཞིང་བསོམས་པས།

དྗེ་རྒྱུད་ལ་སྗེས་པའི་རྟགས་སུ་འཇིག་རྟེན་གི་ཆོས་ལ་ཞྗེན་པ་ཆུང་དུ་འགོ།

ཉམས་ཀི་མཐོ་དམའ་

རྗེས་སོམ་སྩོམ་བཞི་སེམས་པ་རང་ལ་ཐིམ་ཞིང་།

སྗེམས་ཀི་ངོ་བོ་གསལ་ལ་གོ་མ་འགགས་པ་སལ་ལྗེ་སིང་ངྗེ

1265 lhod glod] B D, klo d ci klo A.
1266 bsgoms] B D, sgoms pas A.
1267 sgom] A D, bsgom B.
1268 sgom] D, bsgom A B.
1269 'phro] B D, phro A.
1270 du byung ba de dang po] A , ba B D.
1271 las] A D, rang la B.
1272 bar du gnas kyang nam mkha’ rang la gnas] A, B D om..
1273 rang la thim] B D, nyid la thims A.
1274 thim] A. thim pa B D.
1275 sems nyid] B D, sems A.
1276 bsgoms] D, sgoms A, bsgom B.
1277 gyis] B D, gyi A.
1278 la] B D, ba A.
1279 pa] A B, pas D.
1280 rtags su] B D, dus su A.
འདི་ལས་ལྷག་པ་མྗེད་སམ་པ་འོང་། རྗེས་ཤྗེས་པ
རླན་དང་བྲལ་ནས་ང་ལ་སོམ་
ཡྗེ་མྗེད་པར་འདུག་སམ་པ་འོང

དྗེ་ནི ccxcii སྣང་བ་
ལ་མ་ངྗེས་པའི་བསམ་གཏན་བྱ་བ་ཡིན་གསུང་།
དྗེ་ལ་མ་ཞྗེན་པར་གོམས་པར་བྱས་པས་ཤྗེས་པའི་ངོ་བོ་གསལ་ལ་རྟོག་པ་མྗེད
dྗེ།ཡོད་མྗེད་རྟག་ཆད་ལ་སོགས་པའི་
mཐའ
сྗེམས་ཀི་ངོ་བོ་སྗེ་འགག་
mྗེད་པ་ཆོས་ཀི་སྐུ་རུ་རྟོགས་པ་དྗེ་སོས་བྲལ་གི་རྣམ་འབྱོར་བྱ་བ་ཡིན།
དྗེ་རྒྱུད་ལ་སྗེས་

དྗེ་ཡང ccxciv བཞི་བཞི་དེ་ལས་བྱུང་བ་ཡིན་གསུང་།
སོགས་པ་ཆོད་ནས་འོང་།
དབུལ་པོས་ནོར་བུ་
རྗེད་པ་ལྟ་བུ་ཡིན་

1281 dma’] B D, A om..
1282 sgom] D, sgom pa A, bsgom B.
1283 pa] B D, pa’i A.
1284 sgom] A D, bsgom B.
1285 snang ba] B D, snang A.
1286 med] B D, med pa A.
1287 sog pa’i] B D, sog pa A.
1288 ba] B D, la A.
1289 ’gag] A D, ’gags B.
1290 rgyud] A D, brgyud B.
1291 nor bu] B D, gter A.
1292 goms] B D, sgom A
1293 kyi] A B, D om..
1294 rang bzhin] A B, ramg bzhin du D.
1295 gi] B D, gyi A.
1296 gi] A D, gis B.
དེརིན་མིལ་1297 རོ་བེད་1298 ཡུལ་1299 མི་མེད་1 ccxcvii མི་མེད་1 ccxcix འི་། ནི་
དེརིན་འི་གང་གིས་དུ་སོ་ནེ་1100 བཤེར་1 གཙུག་1101 བཤེར་1 ཕྱི་1102 བཤེར་2 ཕྱི་
ཤེས་པའི་ངོ་བོ་ཡང་སྐྱེས་མྗེད་དུ་རོ་གཅིག

[1-19-18b] དངེས་པོ་1307 བོས་1308 བོས་1309 བོས་1310 བོས་1311 བོས་

1297 goms] B D, bsgom A.
1298 bsgom] D, sgom A B.
1299 sgom] B D, sgoms A.
1300 skye med du] B D, kyang med A.
1301 dang] A, B D om..
1302 med pa] B D, med pa'i A.
1303 The interlinear note is present in B and D but not present in A.
1304 gyis] B D, gyi A.
1305 gsung] B D, A om..
1306 sgom med] B D, sgom du med pa'i A.
1307 kyi] B D, A om..
1308 'gag] B D, 'gags A.
1309 du ma ro] A, ro B D.
1310 de yang] B D, de ltar A.
སོ་ནས་ཁྱོད་ཁྱོད་གཟུགས་པའི་ཕོ་བེད་པའི་ཡོངས་ཞུས་བཏགས་ལ་སྐྱེས་པ་ཡིན་གསུང་།  འཇིག་གི་གཅིག་ཆེན་པོའི་དངོས་གྲུབ་ཐམས་ཅད་ཀི་སྔོན་དཔེར་བ་ལས་ཆོས་ཉིད་ལྷན་ཅིག་སྐྱེས་པའི་ཡོན་ཏན་རང་བཞིན་གིས་རྒྱུད་སྐབས་ཅན་ཐམས་ཅད་ཀི།

1311  rtogs] B D, rtog A.
1312  'thums] A D, 'thum B
1313  phrugs] B D, drug A.
1314  kyis] A D, kyi B.
1315  sngar gyi las kyis] B D, sngar gyis lus A.
1316  rgya] B D, A om.
1317  thim] B D, thims A.
1318  gyis] A D, gyi B.
1319  The interlinear note is present in B and D but not present in A.
1320  The interlinear note is present in B and D but not present in A.
1321  bsgoms] D, sgom A, bsgom B.
1322  kyis] B D, kyi A.
1323  dwa phrug] B D, phru gu A.
1324  phrad] B D, 'phrad A.
1325  sngar] A D, sngar sngas B.
1326  'gris] B D, 'dris A.
1327  The interlinear note is present in B and D but not present in A.
1328  The interlinear note is present in B and D but not present in A.
1329  gnyis med du] B D, gnyis dbyer med du A.
1330  de] B D, med A.
1331  rgya] B D, rgyas A.
1332  yin] B D, yin gsung A.
བསོམས་འཇུགབུད་གཟིགས་མ་ཡིན་པ་ལ་སྐྱེལ། ཏེང་ཆོས་ཀྱིས་བཏོན་པ་[1-19-19a] ལྟེར་འབྲེལ་དམངས་དེ་ལ་མེད་སོགས་ဖོད། 1334 ཕྱི་1335

ལྷན་ཁྲི་ཕག་ལ་སོགས་པ། འབབ་དང་འཕྲི་འབུལ་ཁྲི་མོ་ལ་སོགས་པའི་སོབས་ཀིས་འབྲེལ་པ་ཡིན་གསུང་། ཐོག་ཏྟེ་ཤིང་ལྷུག་པར་འཇོག་པའི་དུས་སུ་མཚན་བཅས་ཀི་དགྱེ་བ་བཞག་སོམ་ན། རྗེས་ཀི་དུས་སུ་བསོད་ནམས་ཀི་ཚོགས་བསགས་པས་ནང་གི་རྟོགས་པ་བོགས་འདོན་པས་གལ་ཤིན་ཏུ་ཆེན་གསུང་། མ་བཞག་གསལ་བར་གྱུར་པས། རྗེས་ཀི་དུས་སུ་བསོད་ནམས་ཀི་ཚོགས་ཐམས་ཅད་སྒྱུ་མ་ལྟ་བུར་ཤིས་པས་སོབས་དང་ལྡན་པར་གྱུར་ཏྟེ། རྟོགས་པ་སྐྱེ་བ་མྱུར་བ་ཡིན་གསུང་། རསོས་སྐུར་དྲིན་དུ་མི་བཟོ་ལ། ཝི་གེ་སྗེལ་བར་མི་བྱ་གསུང་།།

1332 bsgoms] B D, sgom A.
1333 pa] B D, A om..
1334 The interlineal note is present in B and D but not present in A.
1335 bye] B D, bya A.
1336 'khyams] A D, 'khyam B.
1337 nang du] B D, nang A.
1338 myur ba] B D, myur pa'i A.
1339 gsungs] B D, gsung A.
1340 bzo] B D, gzo A.
Section 14\textsuperscript{1341}

\begin{quote}
།།བླ་མ་མཁའ་འགོའི་ཚོགས་ལ་ཕྱག་འཚལ་ལོ།
།ཕྱག་རྒྱ་ཆེན་པོའི་ལམ་ཉམས་

སུ་ལྗེན་པ་ལ།

དང་པོ་ངོ་བོའམ་བཞག་ཐབས་

གསུམ་ལས།

སོ་མར་བཞག

།པ་ནི་ཐ་མལ་གི་ཤྗེས་པ་གང་གིས་ཀང་མ་བསད་པར་འཇོག་པའོ།།

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1341 The annotated translation can be found on pages 128-129.
1342 The interlinear note is present in B and D but not present in A.
1343 The interlinear note is present in B and D but not present in A. B is barely legible. This rendering relies on D.
1344 The interlinear note is present in B and D but not present in A. B is barely legible. This rendering relies on D.
1345 brtan] D, rten A, brten B.
1346 pas] B, D, par A.
1347 brtan] B D, rten A
1348 pas] A, D, par B.
1349 gar] A B, ga D
1350 brtan] D, rten A, brten B.
1351 par] A B, pa D.
1352 brtan] D, rten A, brten B.
1353 The interlinear note is present in B and D but not present in A.
1354 brtan] D, rten A, brten B.
1355 brtan] D, rten A, brten B.
1356 brtan] D, rten A, brten B.
Section 15

The annotated translation can be found on pages 129-133.

1357 na mo rat+na b+h+yaH] B D, g+hu ru na mo A.
1358 brtan] B D, stan A.
1359 zhi] B D, zhi A.
1360 A D, B om.. 
1361 bde ba A.
1362 B D, las A.
1363 mngon] B D, sngon A.
1364 byas pas A.
1365 B D, dang A.
1366 A D, bsgom B.
1367 A B D om.. 
1368 gams pa A.
1369 lta ba A.
1370 lta ba A.
1371 gsung A.
1372 gsun so A.
1373 gsun so A.
1374 B D, dkar pa A.
1375 B D, dkar pa A.
1376 sda dang A.
1377 gsal A.
1378 A B D, dkar pa A.
1379 A B D, dkar pa A.
1380 A B D, dkar pa A.
མའི་བྱིན་རླབས་ལྡན་པ་ལ།།དད་གུས་བྱ་ཞིང་སོལ་འདྗེབས་དང་།།ཐབས་ལམ་གཏུམ་མོ་བསོམ་པར་གྱུར་པ་དང་།མ་བཅོས་གཉུག་དྗེའི་སྐེབས་བྱིན་སྒྲོན་དང་།ཕྱི་ཡི་བསགས་སང་འབད་པའོ།།ཁ་ཅིག་བཀའ་གདམས་པ་ལ་སོགས་པ་ཀུན་རོབ་བྱང་ཆུབ་སེམས།།སོང་བ་ཡང་ནི་རྒྱུ་རུ་འདོད།།འཕྗེལ་བའི་རྒྱུ་ཡང་བསགས་སང་དང་།བླ་མར་གསོལ་བ་པར་བྱ་བའོ།།ཐབས་ཀི་ཆ་ཡི་ཁྗེར་ལུགས་ནི།།བླ་མའི་ཞལ་ནས།རྗེ་བཙུན་མི་ལ།།[1-19-20a] སྣང་གི་སྣང་སྐུ་གོང་ཤུག་ཀི་རྒྱུ་ཡིན་པས།།བསོམ་པ་དང་།སིང་རྗེ་ཆིན་པོ་བསོམ་པ་གལ་ཆེ་གསུང་།།ཁད་པར་དུ་ཡང་བསྐད།རིམས་གཤེགས་སྐུ་གཉིས་ཀི་རྒྱུ་ཡིན་པས།།བསོམ་པ་དང་།སིང་རྗེ་ཆིན་པོ་བསོམ་པ་གལ་ཆེ་གསུང་།ལུས་ངག་གི་}
སོད་པ་རང་འགགས་སུ་སོང་ཙ་ན་མི་དགོས་པ་དྗེ་
དྗེ་ཡིན།
དྗེ་ཡང་ལག་ཏུ་ལྗེན་ན་
བྱམས་སིང་རྗེ་བྱང་ཆུབ་ཀི་སྗེམས་གསུམ་
སྔོན་དུ་བཏང་ལ།
དྗེ་ནས་བསྐྱེད་
རིམས་
སད་ཅིག་དྲན་རོགས་སམ་ཡོངས་སུ་རོགས་པ་ལ་སོགས།
ཅི་རིགས་སུ་བསོམ།
དྗེ་ནས་འོད་
རིམས།
གསལ་བསོམ་
གསུངས།
སན་སྔ་བའི་
ཞལ་ནས།
ཐབས་ལ་ཅི་ཙམ་དུ་ཤས་ཆྗེར་སད་ན་ནང་གི་རྟོགས་པ་འཕྗེལ་
སོབས་ཆེ་བས་བསོམ།
གསལ་
བདོ་
ཙ་ན་
འཕྲོ་བཅད་ལ།
དཀོན་མཆོག་མཆོད་ཅིང་གསོལ་བ་གདབ་གསུང་།
བླ་མ་ཉིད་ཀི་ཉམས་མོང་ལ་ལུས་ངག་ལ་འབད་པ་དྲགས་
ན་ནང་གི་ཉམས་མོང་
འགིབས་འོང་གསུང་།
གང་ཟག་ལ་རིགས་འོང་གསུང་ངོ་།
།ཞི་གནས་རྗེ་གཅིག་
པ་དྗེ་ཉིད་བྱམས་པ་དང་སིང་རྗེ་ལ་སོགས་པའི་
1398 bsgom] B D, sgoms A.
1399 bsgom] B D, sgom A.
1400 de] B D, des A.
1401 yin] B D, yin gsung ngo A.
1402 na] A D, B om..
1403 bskyed] B D, skyed A.
1404 The interlineal note is present in B and D but not present in A.
1405 bsgom] B D, sgom la A.
1406 The interlineal note is present in B and D but not present in A.
1407 bsgom] B D, sgom A.
1408 gsungs] B D, gsungs so A.
1409 snga ba'i] B D, snga'i A.
1410 'phel] B D, 'brel A.
1411 bsgom] B D, sgom A.
1412 drags] D, bgrags A B.
1413 myong] B D, A om..
1414 mi rogs pa shas che na gzugs med khambs nye bar len pa'i rgyu] B D, A om..
ཐབས་ཀིས་ཟིན་ཅིང་།བདག་མྗེད་པའི་རྣམ་པའམ།འོད་གསལ་གི་རོ་དང་ལྡན་ན་བླ་ན་མྗེད་པའི་བྱང་ཆུབ་ཀི་ལམ་དུ་འགྱུར་བར་[1-19-20b]།དགྗེ་བའི་བཤྗེས་གཉིན་སོན་པའི་ཞལ་ནས།[1-20b]བླ་མ་ལྔ་བཅུ་ལྔ་ལ་གདམས་པ་དང་།རྗེས་སུ་བསན་པ་གཉིས་གཉིས་ཞུས་པས།ར་བ་བཅུ་སྒྲུབ་པའི་ཆོས་སོན་པ་ནི་}
ཡང་ཐུན་མོང་གི་ཆོས་བཞི་ནི།

ཐམས་ཅད་ཕྱག་རྒྱ་ཆེན་པོར་རྟོགས་ཀང་།

བླ་མ་སི་བོར་བསོམ་ཞིང་འདུས་བྱས་ཀི་དགེ་བ་ལ་འབད།

ཅི་བྱེད་ཆོས་སུ་འགོ་ཡང་སིག་པ་ཕྲ་བ་ལ་འཛེམ།

1435 དབྗེན་པ་དང་གོང་ལ་ཁད་མྗེད་ཀང་དབྗེན་པ་བརྟྗེན་ལ་

1436 ཅོག་པུ་

1437 ཉལ་བ་ཁད་མྗེད་ཀང་ཙོག་པུ་བྱས་

1438 ཐུན་མོང་གི་ཆོས་བཞིའོ།

1439 སྗེད་ཏུ་ཡིད་ལ་བྱ་བའི་ཆོས་བཞི་ནི།

བྱམས་པ་དང་སིང་རྗེ།

dga’-ba་གདོ་དེ་བཟོ་བསོམ་གཞི་ངོ་་

1440 ཞིང་གི་བར་

1441 ཀྲུང་གོ་སྡུག་བསྔལ་རྣམས་དྲན་པར་བྱ་བ་དང་གཅིག

1442 ཡི་ཤྗེས་སྐེ་མཚོ་བུ་སྡིང་ལ་སངས་རྒྱས་

1443 གསུམ།

སོད་ལམ་ཐམས་ཅད་དུ་བླ་མའི་རྣལ་འབྱོར་བསོམ་

1444 ཐུན་མོང་གི་ཆོས་བཞིའོ།

1445 བཞག་པ་དང་གསུམ།

sangs rgyas

1446 གསུམ།

1447 ཈ི་ཤྗེས་མ་བཅོས་པར་

1448 བཞག་པ་དང་གསུམ།
Section 16

|| na mo rat+na gu ru || 1450 | The annotated translation can be found on pages 133-134.
|| B D, A om. ||
|| na mo rat+na gu ru || 1451 | The interlineal note is present in B and D but not present in A.
|| B D, A om. ||
|| 1452 | The interlineal note is present in B and D but not present in A.
|| nyams| B D, nyams su A. ||
|| 1453 | The interlineal note is present in B and D but not present in A.
|| gil B D, pa'i A. ||
|| 1454 | The interlineal note is present in B and D but not present in A.
|| nyams| B D, nyams su A. ||
|| 1455 | The interlineal note is present in B and D but not present in A.
|| log A. ||
|| 1456 | The interlineal note is present in B and D but not present in A.
|| mo B D, A om. ||
|| 1457 | The interlineal note is present in B and D but not present in A.
|| log A. ||
|| 1458 | The interlineal note is present in B and D but not present in A.
|| mo B D, A om. ||
|| 1459 | The interlineal note is present in B and D but not present in A.
|| nyams| B D, nyams su A. ||
|| 1460 | The interlineal note is present in B and D but not present in A.
|| de gsum| B D, A om. ||
|| 1461 | The interlineal note is present in B and D but not present in A.
|| nyams| B D, nyams su A. ||
|| 1462 | The interlineal note is present in B and D but not present in A.
|| nyams| B D, nyams su A. ||
|| 1463 | The interlineal note is present in B and D but not present in A.
|| che'i B D, che A. ||
| 1464 | The interlineal note is present in B and D but not present in A.
| lam| B D, la A. |
དུས་ཡོལ་བ་ལྟ་བུའི་ཉམས་དང་།
སོང་པ་
1473 ཉིད་བསོམས་པས་རྟགས་དང་མཚན་མ་ལ་སོགས་པ་མ་བྱུང་ནས་ཡི་ཆད་པའོ།།
1474 ལོངས་པ་ལྟ་བུའི་ཉམས་ཏྗེ།
1475 ལོངས་གཞན་དག་གིས་བསྗེད་རིམས་བསོམ་པར་འཇོག
1476 ཡིག་རྟྗེན་ལྷ་འདྲྗེ་བསྒྲུབས་ནས་ནུས་པ་འབྱུང་བ་ལ།
1477 རོ་བདག་གིས་མ་བྱུང་
1478 དྗེ་རྣམས་བྱུང་བའི་དུས་སུ།
1479 ལོ་སོབས་ཅན་གི་སོམ་
1480 བཟློག་པར་བྱའོ།།
1481 ལོ་སོབས་ཅན་གི་སོམ་
1482 འཇིག་རྟྗེན་བདྗེ་གྱུར་ཅིག་
1483 བཀ་ཤིས་དཔལ་གིས་འཇིག་རྟྗེན་བདྗེ་གྱུར་ཅིག་

འཇིག་རྟྗེན་ལྷ་འདྲྗེ་བསྒྲུབས་ནས་ནུས་པ་འབྱུང་བ་ལ།

gyes [B D, song A].

ba] D, B om. The interlineal note is not present in A (see note 1472).

The interlineal note is present in B and D but not present in A.

pa] D, B om. The interlineal note is not present in A (see note 1474).

The interlineal note is present in B and D but not present in A.

brten] B D, bsten A.

[iongs] D, langs A B.

nyams] B D, nyams dang gsum A.

The interlineal note is present in B and D but not present in A.

sgom] A D, bsgom A.

gyis] B D, yon A.

bzlog] B D, zlog A.

gdams] D, gdam B. The interlineal note is not present in A (see note 1483).

The interlineal note is present in B and D but not present in A.

This phrase 'dis kyang bstan pa dang sems can la phan pa rgya chen po 'byung bar gyur cig/ //bkra shis dpal gys 'jig rten bde gyur cig/ // is present in D and partly so in B, which omits the final dpal gys 'jig rten bde gyur cig/ // . In A, however, the colophon is different: rje btsan dags po gnyis sgom gyi phyag rgya chen po skye ba med pa'i gdam ngag/ 'khor ba dang skye shi 'jigs pa'i don du/ bla ma'i gsung dang rang gi nyams myong bris pa/.

1470 nges B D, song A.

1471 ba D, B om. The interlineal note is not present in A (see note 1472).

1472 The interlineal note is present in B and D but not present in A.

1473 pa D, B om. The interlineal note is not present in A (see note 1474).

1474 The interlineal note is present in B and D but not present in A.

1475 brten B D, bsten A.

1476 [iongs] D, langs A B.

1477 nyams B D, nyams dang gsum A.

1478 The interlineal note is present in B and D but not present in A.

1479 sgom A D, bsgom A.

1480 gyis B D, yon A.

1481 bzlog B D, zlog A.

1482 gdams D, gdam B. The interlineal note is not present in A (see note 1483).

1483 The interlineal note is present in B and D but not present in A.

1484 This phrase 'dis kyang bstan pa dang sems can la phan pa rgya chen po 'byung bar gyur cig/ //bkra shis dpal gys 'jig rten bde gyur cig/ // is present in D and partly so in B, which omits the final dpal gys 'jig rten bde gyur cig/ // . In A, however, the colophon is different: rje btsan dags po gnyis sgom gyi phyag rgya chen po skye ba med pa'i gdam ngag/ 'khor ba dang skye shi 'jigs pa'i don du/ bla ma'i gsung dang rang gi nyams myong bris pa/.
2.4 Endnotes to the critical edition

i b’am] B D, ba ‘am A.
ii ‘ong] B D, yong A.
iii ‘bzhin du] B D, A om.
iv brlabs] A B, rlabs D.
v brten] B D, rten A.
vi te] B D, ste A.
vii gcod] B D, cod A.

ix rnam rtog] D, rnam par rtog pa A. rnam rtog B.

ix lus kyis skyil mo kRUNg D, lus kyi dkyil mo dkrung A, lus kyi skyil mo dkrung B.

x bltas] B D, ltsas A.
xi brten] B D, rten A.

xii te] B D, ste A.

xxi dogs] B D, dog A.

xvii brten] B D, rten A.

xvii su] B D, la A.

xvii bu’am] B D, bu ‘am A.

xvii ste] B D, de A.

xxvii dga’] B D, ga A.

xxviii brten] B D, rten A.

xxiv rim] A, rims B D.

xxv brten] B D, rten A.

xxv te] B D, ste A.

xxvii te] B D, ste A.

xxvii te] B D, ste A.

xxvii gcig] D, cig A B.

xxv mi] B D, ma A.

xxvii mi] D, ma A.

xxvii gcig] D, cig A B.

xxvii gcig] B D, cig A.

xxv bral] B D, ‘bral A.

xxvi pa’am] B D, pa am A.

xxvii pa’am] B D, pa ‘am A.

xxvii bka’ gdam] B D, dka’ gdam A.

xxix gzung] A D, bzung B.
cxxii] shing] B D, zhin A.
cxxii] brlabs] A B, rlabs D.
cxxiv] zhe] B D, zhes A.
cxxv] nam mkha' B D, namkha' A.
cxxvi] nam mkha' B D, namkha' A.
cxxvii] gcig] D, cig A B.
cxxviii] gcig] B D, cig A.
cxxix] ste] B D, te A.
cxxxi] rgyu yi] B D, rgyu'i A.
cxxxi] gcig] D, cig A B.
cxxxi] gcig] D, cig A B.
cxxxi] gcig] B D, cig A.
cxxxiv] sing] B D, seng A.
cxxv] res] A D, re B.
cxxvi] bcos] B D, cos A.
cxxvii] 'ong] B D, yong A.
cxxix] gcig] B D, cig A.
cx] gcig] B D, cig A.
cxi] zhes] A D, ces B.
cxii] zhe] B D, zhes A.
cxiii] zhe] B D, zhes A.
cxiv] brgyud] B D, rgyud A.
cxiv] brlabs] B, rlabs A D.
cxvi] brgyud] B D, rgyud A.
cxvii] brgyud] B D, rgyud A.
cxviii] brgyud] B D, rgyud A.
cxix] brgyud] [B D, rgyud A.
c] dang po] B D, A om..
c] 'khon] B D, mkhon A.
c] mi 'dzin] B D, 'dzin pa med A.
c] mig] B D, mig gi A.
c] 'bras] B D, 'bras bu A.
c] bzhin] B D, bzhin bu A.
c] te] B D, ste A.
c] gzung] A D, bzun A.
c] ste] B D, de A.
c] nA] B D, na A.
c] zhe] B D, zhes A.
c] bya'o] B D, bya A.
c] ste] B D, te A
ccxxiv shor] B D, sho A.
ccxxv geig] D, cig A B.
ccxxvi rtog med] B D, rtogs med A.
ccxxvii zhes] A D, shes B.
ccxxviii so] B D, A om...
ccxxix zhe] B D, zhes A.
ccxxx 'di n] B D, 'di A.
ccxxxi no] B D, A om..
ccxxxii zhe] B D, zhes A.
ccxxxiii te] B D, A om..
ccxxxiv geig] B D, cig A.
ccxxxv zhe] B D, zhes A.
ccxxxvi kyang] B D, gyang A.
ccxxxvii gsungs] D, gsung A B.
ccxxxviii ba'o] B D, do A.
ccxxxix de la] B D, A om..
ccxxxx te] B D, A om..
ccxxxxi de litar] B D, de litar yin par A.
ccxxxxii so] B D, A om..
ccxxxxiii te] B D, A om..
ccxxxxiv de litar] B D, de litar yin pa A.
ccxxxxv zhes] D, bya ba A, ces B.
ccxxxxvi so] B D, A om..
ccxxxxvii de litar] B D, de litar yin A.
ccxxxxviii zhes gsungs so] B D, bya ba gsung A.
ccxxxxix na bun dang sprin] B D, sprin dang na bun] A.
ccxxxxx sal le sing nge ba] B D, sa le seng nge ye re ba A.
ccxxxxxi de] B D, dpe A.
ccxxxxxii sal le sing nge ba] B D, sang nge sing nge A.
ccxxxxxiii no] B D, A om..
ccxxxxxiv no] B D, A om..
ccxxxxxv de] B D, A om..
ccxxxxxvi med] B D, med de A.
ccxxxxxxi rang bzhin] B D, rang bzhin de A.
ccxxxxxxii skyil dkrung B D, dkyil dkrung A
ccxxxxxxiii de] B D, ste A.
ccxxxxxxiv pa] B D, A om..
ccxxxxxxv pa] B D, A om..
ccxxxxxxvi pa] B D, A om..
ccxxxxxxvii pa] B D, A om..
ccxxxxxxviii pa] B D, A om..
ccxxxxxxix pa] B D, A om..
ccxxxxxxx pa] B D, A om.
cclxxxvi mam rtag] B D, mam rtag pa A.
cclxxxvii dpe] B D, dper na A.
cclxxxviii gya] B D, gya A.
cclxxxix yang] B D, la yang A.
ccx rim] D, rims A B
ccx sal le sing nge] B D, sal le seng nge A.
ccxi de ni] B D, de A.
ccxii du] B D, tu A.
ccxiv yang] B D, la yang A.
ccxv gcig] B D, cig A.
ccxvi gzung] A D, bzung B.
ccxvii gcig] B D, cig A.
ccxviii te] B D, ste A.
ccxix gcig] B D, cig A.
ccx gcig] B D, cig A.
ccxi sgom med kyi] D, sgom du med pa'i A, bsgom med kyi B.
ccxii gcig] B D, cig A.
ccxiii gcig] B D, cig A.
ccxiv gcig] B D, cig A.
ccxv gcig] B D, cig A.
ccxvi skur] B D, sku ru A.
ccxvii skur] B D, sku ru A.
ccxviii ste] B D, te A.
ccxix rim gyis] D, rims kyi A, rims kyis B.
ccxxi te] B D, ste A.
ccxxii gcig] B D, cig A.
ccxxiii gcig] B D, cig A.
ccxxiv dang] B D, A om.
ccxxv kyi] B D, gya A.
ccxxvii nyams] B D, nyam A.
ccxxvi las] B, D, la A.
ccxxviii byed do] B D, A om.
ccxxix mtshung] B D, 'tshung A.
ccxxx rnam bzhi] B D, bzhi A.
ccxxi gsum] B D, sum A.
ccxxii de] B D, ste A.
ccxxi gya] B D, gya A.
ccxxiv gya] B D, gya A.
ccxxv gya] B D, gya A.
ccxxvi gzung] A D, bzung B.
ccxxvi chos] B D, chos kyi A.
zhes D, A om. ces B.
btsal] B D, gtsal A.
gdams] B D, gdam A.
phyi yi] B D, phyī'i A.
gyis] B D, gyi A.
cha yì] B D, cha'i A.
bdö] A D, sdo B.
bdo] A D, sdo B.
cta na] B D, tsam na A.
gcit B D, cig A.
gsod] B D, bsod A.
gsod] B D, bsod A.
gcit B D, cig A.
kyis] B D, kyi A.
pa'i] B D, pa A.
bstan] B D, stan A.
te] B D, ste A.
kyi] B D, kyis A.
zhes] B D, ces A.
tu] B D, du A.
sterr] B D, gter A.
mi] B D, na A.
las rgyu 'bras] B D, las rgyu dang 'bras bu A.
gcit B D, cig A.
par] B D, pa la A.
PART 3: SELECTED EXTRACTS

3.1 The innate nature of mind and innate appearances

3.1.1 Passage 1

Lord Gampopa said:

In general, it is said that although there are no divisions within mahāmudrā, simply in order that yogins can gain complete mastery of the meaning of mahāmudrā, or so that they can realize want has not been realized, it is divided into two: the innate nature of mind and innate appearance. The innate nature of mind is the dharmakāya. Innate appearance is the luminosity of dharmakāya. Furthermore, the innate nature of mind, the dharmakāya, is free from all elaborations, free of all colour and form, unaltered by nature. Its essence is unidentifiable. For example, it is like the sky, pervading everywhere, non-conceptual, unchanging, empty of any intrinsic essence. As for innate appearance, the luminosity of dharmakāya, is [itself] self-arisen due to having no causes and conditions, free of the waves, [like those on the ocean], or rays, [like those from the sun], of conceptuality, it is accompanied by various momentary virtuous, non-virtuous and neutral thoughts. As regards whether these two are the same or different, although they appear as different to those without realization, for those who have realization due to the instructions of an authentic master, they are the same. For example, [they are like] the sandalwood and its aroma, like the sun and its rays, or the ocean and its waves. Although the aroma of sandalwood spreads in all directions, it is never without the sandalwood. Although the rays of the sun shine throughout the ten directions, they are never without the sun. Waves do not transcend the

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1485 Taken from Text 4 (Nga, 1-4-11a - 12a). The Tibetan text can be found in 3.5.1 (see pages 238-240).
nature of the ocean. Like that, innate appearance does not transcend the innate nature of mind.

In order to give rise to such a realization, there are three things to realize: you must understand that from a basis that is nothing in and of itself arise a multitude [of appearances]; you must understand that although this multitude arises they have no essence in and of themselves; and you must understand that, at the time of realization, they are indivisible and inexpressible. [First], the basis that is nothing in and of itself [means] the innate nature of mind [and] the arising of a multitude [of appearances means] innate appearance. [Second], although this multitude [of appearances] arises, they have no essence in and of themselves, [means that] you must understand that the many conceptual thoughts are nothing in and of themselves and are not real. [Third] at the time of realization, they are indivisible and inexpressible [means] that the realization of appearance and realization as indivisible is inexpressible.

In order to give rise to the realization of [this] innate wisdom that is understood in the way of a dream by a mute [person] or a young child, practice is required, and so there are three practices: in the beginning, free of effort, relax the body and mind; in the middle, free of doubt, rest in an unaltered state; and, in the end, all conceptual thoughts that are perceived must be known as non-arising. That is to say, as preparation, free of effort, relax the body and mind. During the main practice, free of doubt, in order to be free of conceptual thoughts of the three times, rest in the unaltered nature [of things]. At the time of subsequent recognition, in order to know all conceptual thoughts, whatever arises, as like meeting an old acquaintance, all conceptual thoughts about sensations must be known as non-arising.1486

1486 This extract, to this point, is summarized in four almost identical passages in Text 6 (Cha, 1-6-11a), Text 10 (Tha, 1-10-47b - 47c), Text 23 (‘a, 1-23-10b - 11a) and Text 28 (Sa, 2-3-8b - 9a). For example, the latter states:
Because this must be sealed, there are three final instructions: the innate nature of mind exists in the mind of all beings [and because] you have [it] you do not need to seek it elsewhere; the great bliss that has removed all suffering, the dharmakāya, is exactly reflexive awareness and therefore [you should know realization is] nothing other [than this]; and all

Also, the precious one said: the innate nature of mind is the dharmakāya and innate appearance is the luminosity of the dharmakāya. The innate nature of mind is the nature or essence of mind. The innate appearance of mind is the conceptual thoughts that arise from that. They are like the sun and its rays or sandalwood and its aroma. There are three teachings to realize and three teachings to practice. The three teachings to realize are that you must understand that: although innate appearance is nothing in and of itself, it appears in many ways; although appearing in many ways, [those appearances] are nothing in and of themselves; and, [the two] are non-dual and indescribable. The three teachings to practice are, regarding the innate nature of mind, that: at the beginning, free of all effort, relax the body and mind; in the middle, free of doubts, rest the mind, unaltered and fresh; and, at the end, know that all sensations are unborn.

Text 10 and Text 23 both continue the discussion with the same brief description of view, meditation, and conduct. For example. Text 23 (‘a, 1-23-11a) states:

There are the three: view, meditation, and conduct. The view is the unaltered, fundamental mind. Meditation is non-conceptual ordinary mind. The conduct is non-attachment—the group of six consciousnesses is relaxed. The method is non-distraction—mindfulness is continuous. [Furthermore], Buddhas and sentient beings (like sesame and sesame oil) have a single basis. Appearance and mind (like water and ice) are not different. The essential nature of the fundamental state is not known by the childish—they are confused about the essential meaning.* This was spoken to Sherab Changchub by the meditator, Lord of the Nyi [clan] [i.e. Gampopa], on the precious mountain of Gampo.**

* For an explanation of the term "essential meaning" (snying po'i don), see note 1489.
** For Sherab Changchub (shes rab byang chub) see note 1513. The precious mountain of Gampo is Daklha Gampo, the site of Gampopa's hermitage. For further information about Daklha Gampo, see Kragh, Tibetan Yoga and Mysticism, 105 fn 224.

Translations of the passages in Text 10 can be found in Duff, Gampopa Teaches Essence Mahamudra, 183–84.
phenomena seen or heard are your own mind and therefore, because you do not need to fear your own mind, cast aside anxiety and fear.\footnote{Text 25 (Ra, 1-25-5b - 6b) includes an abbreviated form of the entire passage to this point, including the third set of three dharmas:} That is to say, [first], existing in the mind of

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\footnote{A teaching of the Dharma Lord, the Doctor from Dakpo: the instruction on the ninefold practice. I pay homage to the supreme masters. In general, although there are no divisions within mahāmudrā, in order that yogins can gain complete mastery of the meaning of mahāmudrā, two [are made]: the innate nature of mind and innate appearance. The first is the dharmakāya. The second is the luminosity of dharmakāya. The innate nature of mind, the nature of the dharmakāya, is unaltered. Its essence is unidentifiable, like, for example, the sky. Innate appearance, the luminosity of dharmakāya, is accompanied by various momentary virtuous, non-virtuous and neutral thoughts. Are they the same or different? For those without realization they appear as different. For those with realization they are the same, like, for example, sandalwood and its aroma, the sun and its rays, or the ocean and its waves.

There are three things that give rise to such a realization: you must understand that the ground (the innate nature of mind), which is nothing in and of itself, appears as a multitude of appearances (innate appearances); you must understand that although this multitude arises (from the ground, the innate nature of mind) they have no essence in and of themselves; and you must understand that, at the time of realization, it is inexpressible (like the bliss of a young woman).

In order to give rise to realization, practice is required, and so there are three practices: in the beginning, free of effort, relax the body and mind; in the middle, free of doubt, rest in an unaltered state (free of conceptual thoughts over the three times); and, in the end, all conceptual thoughts that are perceived must be known as non-arising (like meeting an old acquaintance).

Because this must be sealed with the master's pith instructions, there are three final instructions: you have the innate wisdom that exists in the mind of all beings and so you do not need to seek it elsewhere; the great bliss that has removed all suffering, the dharmakāya, is exactly reflective awareness and therefore (what the pith instructions of the lama make you know as your own) is nothing other [than this]; and all phenomena seen or heard are your own mind and therefore there is no need to fear your own mind.

This is the pith instruction of the introduction to mahāmudrā.

(Interlinear note: //chos rje dwags po lha rje'i gsung / nyams len dgu phrugs kyi gdams pa lags so/ ) B D, A om..) /bla ma dam pa rnams la phyag tshal lo/ /spiry phyag rgya chen po la dbyae ba med kyang / rnal 'byor pa rnams kyi phyag rgya chen po'i don khong du chad par bya ba'i phyir na ngyis te/ sens nyid lhan cig skyes pa dang / snang ba lhan cig skyes pa'o/ /dang po ni chos sku yin la/ gnyis na ni chos sku'i 'od yin no/ /sams nyid lhan cig skyes pa chos kyi sku'i rang bzhin ma bcos pa yin/ ngo bo ngos bzang dang bral ba yin te/ dper na nam mkha' lta bu'o/ /snang ba lhan cig skyes pa chos sku'i 'od ni/ dge mi dge lung ma bstan pa rnams par rtog pa du ma dang bcas pa yin no/ de nyid gcig gam thad ce na/ ma rtogs pa rnams la tha dad ce na/ ma rtogs pa rnams la cigs ste/ dper na/ san dan dang tsan dan gyi dri bzhin nam/ nyi ma dang nyi ma'i zer bzhin nam/ chu dang chu'i rlaus bzhin no/ de lta rtogs par byed pa'a chos gsum stel/ gzhis (Interlinear note: sens nyid lhan cig skyes pa de) B D, A om..) ci yang ma yin pa la/ sna tshogs su snang ba (Interlinear note: lhan cig skyes pa de) B D, A om..) shes par bya/ sna tshogs su snang ba (Interlinear note: gzhis sens nyid las byung ba) B D, A om..) de yang don la ci yang ma yin par shes par bya/ rtogs pa'a (Interlinear note: gzhon nu ma'i bde ba bzhin du) B D, A om..) dus smra mi btub par shes par byal/ rtogs par byed pa la nyams su len dgos pas/ de la chos gsum stel/ dang po'ba dang rtsol dang bral ba'i sgo nas las sens khong glod pa dang / bar du theshom dang bral ba'i sgo nas (Interlinear note: dus gsum gyi rtog pa dang bral ba) B D, A om..) ma bcos pa'i ngang la bzhag pa dang / th'a ma byung tshor gyi rtog pa thams cad skye med du (Interlinear note: sngar 'dris kyi mi dang 'phrad po lta) B D, A om..) shes par bya ba'o/ de la bta ma'i man ngag gis rgyas 'debs dgos pas/ mtha' rten gyi gdam ngag gsum stel/ 'gro ba thams cad kyi rgyud la

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all beings [means], having been [born in one of] the six families of sentient beings, because it is not possible for innate wisdom not to present, you do not need to seek it elsewhere.

[Second], having removed all suffering [means] all suffering has been purified by awakening in the state of dharmatā and therefore, because [that] great bliss, the dharmakāya, is reflexive awareness, there is no realization other than [the realization] of the nature of mind. [Third], because all phenomena seen or heard are your own mind, you know everything to be mind, and you know your mind to be luminosity, and know the nature of luminosity to be dharmatā. With the dharmatā abiding in the mind, even if all sentient beings were to become Devaputramāra,¹⁴⁸⁸ there is no opportunity for [such phenomena to] harm you. Because that māra who [would] do the harm is the dharmatā, the dharmatā cannot be harmed by the dharmatā. Therefore, cast aside anxiety and fear in the state of dharmatā!¹⁴⁸⁹

¹⁴⁸⁸ Devaputramāra (lha’i bu’i bdud) is one of the four forms of māra (see note 235).

¹⁴⁸⁹ Elsewhere in the Collected Sayings, this set of three, here grouped under the title of "three final instructions" (mtha’ rten gyi gdams ngag), are presented as the "three cries for help" (’o dod rnam pa gsum). For example, Text 23 (1-23-8a -8b) reads:

The very nature of the innate is neither a thing nor not a thing. The Archer* always made three cries for help: the "sweet cry" is that innate wisdom, that fundamental state that exists in the mind of all sentient beings, I myself have—know there is no need to search elsewhere; the "happy cry" is that the bliss that has removed all suffering, the dharmakāya, is exactly reflexive awareness—know there is no need to search elsewhere; and, the "resounding cry" is that all phenomena seen or heard are your own mind and do not arise from anywhere else—there is no need to fear yourself.

¹ The Archer (mda’ bsnun) is an epithet for Saraha; see Kurtis R. Schaeffer, Dreaming the Great Brahmin: Tibetan Traditions of the Buddhist Poet-Saint Saraha (New York: Oxford University Press, 2005), 52. For Saraha see note 186.
This teaching of the Dharma Lord Gampopa was recorded as notes by his attendant, Shogom Changchub Yeshe, and arranged in one place by me. There are nine Dharma sessions. May it be virtuous! May it be auspicious.

3.2 The yoga of the innate (the two armours)

3.2.1 Passage 2

The pith instruction of the two armours, the words of the Dharma Lord, the Doctor of Dakpo.

Incomparable, precious lama,
Who spontaneously accomplished the four kāyas,

Very similar passages are found in Text 6 (Cha, 1-6-11a) and in Text 30 (A, 2-5-3a). In the former case, it immediately follows the passage already referred to in note 1486 above, meaning that Text 6 also, although not stating it explicitly, is summarising all nine items referred to in this passage of Text 4.
The discussion of the three cries for help in Text 27 (Sha, 2-2-5a) incorporates the term "essential meaning" (see notes 1486 and 153) as another synonym for the ordinary mind (see note 184):

[To realize] the meaning of the fundamental state, the innate, always [make] three cries for help. The fundamental state, innate wisdom, that exists in the mind of all sentient beings, the realization that it is neither an object that exists or does not exist, is the essential meaning, the ordinary mind. Realizing this is awakening. Everything is the nature of great bliss. Always [make] the sweet cry, the happy cry and the famous cry.

/lhan cig skyes pa gnyug ma'i don ni/ 'o dod rtag tu 'bod de/lhan cig skyes pa'i ye shes 'gro ba thams cad kyi rgyud la yod pa'i gnyug ma de dag /thog ma nas rang bzhiin gyis dngos po yod par rtogs pa dang / med par rtogs pa dang bral bas/ snying po'i don 'di ni tha mal gyi shes pa yin no/ /rtogs pas sangs rgya ba yin no/ /thams cad bde ba chen po'i rang bzhiin yin no/ /ches snyan pa'i 'o dod dang / bde ba'i 'o dod dang / grags pa'i 'o dod rtag tu 'bod do/

1490 In Text 3 (Ga, 1-3-51a), Shogom Changchub Yeshe (sho sgom byang chub ye shes, dates unknown) is also seen acting as an attendant (see note 240). He is likewise also described as an attendant in, but also the note-taker of, here, Text 4 (Nga, 1-4-12a) and Text 6 (Cha, 1-6-18a). However, he does not obviously fall among the four attendants listed at the end of Text 12 (Na, 1-12-4a): jo gdan legs mdzes, sgom pa she rab gzhon nu, gsal byang, and gsal ye. Kragh (Tibetan Yoga and Mysticism, 343 fn 866) notes he can perhaps be identified with the attendant gsal byang.

1491 I have been unable to identify who this "me" is.

1492 Taken from Text 31 (Ki, 2-6-14b - 15a). The Tibetan text can be found in 3.5.2 (see pages 240-242).

1493 The two armours are first mentioned in Section 1 (see pages 55-57). The subject is discussed in Part 1 along with, as shown here, an overview of the various approaches to presenting them as a description of the yoga of the innate (see pages 36-41). The passages presented here are four consecutive passages of Text 31 (Ki, 2-6-14b - 17a), referred to as texts 31A-31D in the in Part 1.
I bow down to the realized master,  
Who introduces awakening to fortunate ones.

For practitioners who have cut attachment to this life, the path has two aspects: what to abandon and what to adopt. Regarding what is to be abandoned, the causal condition is when you are attached. The dominant condition is when you meet a mistaken spiritual friend. The object condition is when you are confused. The immediately preceding condition is when from hope and fear *samsāra* appears. Regarding what is to be adopted, the causal condition is when you are not attached. The dominant condition is when you meet a perfect spiritual friend. The object condition is when you are not confused. The immediately preceding condition is when from being free of hope and fear *samsāra* appears as the *dharmakāya*. 

Realizing that is awakening.\(^\text{1494}\)

\(^{1494}\) There are two broad types of presentation of the two armours: those that are proceeded by an explanation of the four conditions (*rkyen bzhi*) and those that are not. This passage is an example of the former. The four conditions also appear in Text 32 (Khi, 2-7-4b), in very condensed form, and in Text 30 (A, 2-5-12b - 13a), in more expansive form. The latter reads:

I bow down to the realized master. For one who has cast aside [the worldly concerns of] this life, there are things to abandon and things to adopt. Within each, there is the causal condition, the dominant condition, the object condition, and the immediately preceding condition.

Regarding what is to be abandoned, the causal condition is when you are attached to what is not a thing by grasping at its tangibility and characteristics. The dominant condition is when you then [meet] a mistaken teacher, lost in discussion of words, expressions and so on. The object condition is when you are then confused. The immediately preceding condition is then when hope and fear come, and you fall into *samsāra*. Those are what are to be abandoned.

Regarding what is to be adopted, the causal condition is when you are not attached and feel revulsion. The dominant condition is when you then meet a perfect teacher. The object condition is when you are then not confused, such that the immediately preceding condition is then when are free of hope and fear. This is awakening. Those are what are to be adopted.
In order to bring about realization of the meaning of that, you must attend a master. There are two [types of master]: awareness arising as a spiritual friend and a person arising as a spiritual friend. The first is, having understood conceptual thoughts as kind, taking conceptual thoughts as the path. The second is having the power to transform conflict, the power to supplicate, the power not to confuse, and the power to open the door of wisdom.1495

Furthermore, the yoga of the innate brings the two armours onto the path: the armour of the view and the armour of wisdom. The first [has four parts]: the characteristic of consciousness, the characteristic of the agent, the particular characteristic, and the characteristic of the essence. For the characteristic of consciousness, using wisdom, [you] must understand the characteristics of mind—being non-arising, it is dharmakāya, being non-ceasing, it is sāmbhogakāya, being non-abiding, it is nirmānakāya. The [full] diversity of what is in an [ordinary] mind that has realized the three kāya, is inexpressible. [Its] essence being unidentifiable and being beyond an object of [ordinary] mind, it is svābhāvikakāya.

1495 As above (see note 1494), this passage on the teacher also appears in Text 32 (Khi, 2-7-4b), in very condensed form, and in Text 30 (A, 2-5-13a), in more expansive form. The latter reads:

There are four [types of] perfect teacher: a person, a scripture, an appearance, or awareness. Because the other three will arise based on the [teacher as a] person, his qualities are that he has: the power to supplicate, the power to transform conflict; the power to not confuse; and, the power to open the door of wisdom. That is to say, “the power to supplicate” is having understood conceptual thoughts as kind, whatever arises is transformed into an aid for wisdom. The “power to transform conflict” is, even though there is unpleasantness that will certainly irritate, later that [also] becomes a friend [on the path]. The power “not to confuse” is —[because] all confusion is caused by not recognizing conceptual thoughts—through understanding conceptual thoughts to be the mind, conceptual thoughts are taken as the path. The “power to open the door of wisdom” is, if you understand conceptual thoughts as that, all phenomena, like a spear spun in the sky, are unimpeded.

These abilities of the teacher also appear, uniquely, at the conclusion to the presentation of the two armours in Text 8 (Nya, 1-8-6a), but, in that text, there is no mention of the teacher himself. Rather, Text 8 connects these powers with methods that deal with conceptual thoughts that arise during meditation (see note 1506).
Identifying the characteristics of mind as the four kāyas is the characteristic of mind. The particular characteristic is that because whatever conceptual thoughts arise are the nature of mind, without abandoning them, you must understand them to be the four kāyas. The characteristic of the agent is that even though realization is the four kāyas, without there being a do-er, the dharmatā becomes like an illusion. The characteristic of the essence is that [this] realization is beginningless and spontaneously present as the four kāyas. In this way, understanding that all phenomena are never anything but [these] four characteristics is the armour of the view.¹⁴⁹⁶

[For] the armour of wisdom, adopt the full-lotus posture with your body straight, eyes cast down on the tip of your nose and [your hands] in the mudrā of equipoise. [Then], thinking, "In order that I can obtain perfect awakening for the sake of sentient beings, I must meditate upon this profound meaning," you must generate bodhicitta. With the eye of wisdom, look at you mind. In words, saying three times, "[It] is non-arising, non-ceasing, non-abiding. The mind is not a thing," is the wisdom of hearing. [This] is the meaning: The mind is beginningless and has never experienced arising. If one day it ceases, it ceases, [but] there is no cause for it to cease. If it abides, it abides for that time, [but] there is no cause for [something] non-arising and non-ceasing to abide. Not being a thing means there is no cause for establishing shape and colour—the arising of certainty that things are totally unidentifiable is the wisdom that arises from contemplation. Understanding the meaning of

¹⁴⁹⁶ In the Collected Sayings, there are two approaches to describing the armour of the view. The first approach is, as here, to provide a description of four characteristics of mind. This approach also appears in Selected Extract 3.2.4 below (see page 222-224), in slightly expanded form, and in near identical form in Text 30 (A, 2-5-13a) and in Text 32 (Khi, 2-7-4b - 5a). The second approach is to say the armour of the view is to avoid negative actions and engage in positive actions. Texts that take this approach are Section 1 of The Extraordinary Nectar of Speech (see page 55-57) and Text 8 (Nya, 1-8-5a). It also appears in Selected Extract 3.2.2 below (see page 220) . In these three, there is no further explanation provided. In addition, across all the texts, there is no attempt to correlate these two approaches to presenting the armour of the view with each other.
[what underlies that certainty] —contemplating that [the mind] is like the centre of the sky, totally unidentifiable—is the wisdom that arises from meditation.1497

1497 There are, broadly, three elements within the presentations of the armour of wisdom: first, a summary statement that it requires avoiding neither bodily illnesses nor conceptual thoughts; second, following an instruction to adopt the correct meditation posture, a teaching on the three wisdoms; and, third, the need to consider conceptual thoughts as indispensable. In this passage, the first has been omitted. Text 8 (Nya, 1-8-5a - 5b) does include that first element, as does The Extraordinary Nectar of Speech (see page 55-57), and is the only one to expand upon it:

Wearing the inner armor of wisdom has two aspects: the outer aspect is that you do not reject the sickness in your body, and the inner aspect is that you do not reject the thoughts and emotions in your mind.

In terms of not rejecting the sickness and pain that arise outwardly, there are three approaches: thinking that it could be much worse, getting to the root of it through investigation, and carrying it onto the path.

As for the first way of not rejecting sickness, previously you did not consider your pain to be a small problem, but after you imagine how much worse it could be, you feel better.

The second way gets to the root of the pain by looking for it. To start with, where did it come from? Where does it abide? Where does it go? You find that it does not come from anywhere, it does not abide in any place, and there is no place where it goes. When you see this very clearly, your thoughts subside.

To carry sickness onto the path, see that all good feelings and all bad feelings are inseparable. It is the mind that feels sick, and it is the mind that holds on to the idea of being sick. Seeing this, you think, “I will use this sickness to accomplish something beneficial.”

In terms of not rejecting the thoughts and emotions that arise inwardly, you could view your thoughts with gratitude. It would be impossible not to have thoughts. Thoughts, emotions, perceptions, and sensations are quite necessary. Thoughts and emotions are beautiful! It is natural for thoughts to arise. Thoughts are our friends; thoughts are the path; thoughts are fuel for the fire of wisdom.

To start with, do not deliberately focus on thoughts or cultivate them. As your practice progresses, do not let any states of mind linger. Finally, do not hold on to them.

First, in order to not deliberately focus on thoughts or cultivate them, come to the conclusion that whatever occurs in your mind is a thought. View thoughts and emotions as the mind and view the mind as the unborn dharma. For beginners, it is necessary to use positive thoughts to clear away negative thoughts. However, a meditator is just as constricted by good thoughts as by bad thoughts. It is similar to the sun being just as obscured by white clouds as by black clouds, or a person being just as restricted by gold chains as by iron chains. Here, negative thoughts and emotions are seen to be the mind, and positive thoughts and emotions are seen to be the mind. The mind itself is seen as the unborn dharma. This seeing is called the emptiness of cutting through.

At the intermediate level, the practice is to not abide in mental states. Having cut through all positive thoughts as just described, if your mind becomes fatigued and then becomes peaceful, do not dwell in that peaceful feeling. If an experience of nonthought happens, do not abide in that. If there is a perception of emptiness, do not allow that to remain. Cut through these experiences as mental states. See the mental states as primordial wisdom. See the mind as the unborn dharma.

As for not clinging at the end, having cut through all mental states, do not hold on to the cutting, either. Do not cling to it as the path, do not cling to it as the result, and do not cling to it as the view, meditation, or conduct. (Translation in Ringu Tulku, Confusion Arises as Wisdom, 210–11.)
Furthermore, if you think, "When distracted, what should I do if thoughts arise?" then, without rejecting them, consider them as beautiful, as necessary, as kind, as indispensable. If you should ask, "Why is that?" then, since all qualities are your thought's natural possession, they are the very essence of conceptual thoughts. By bringing thoughts onto the path in this way, thoughts are naturally pacified and naturally purified. For example, it is like ice melting in a lake or clouds dispersing in the sky. As these qualities become a reality, naturally and without hinderance, know that to be a temporary result and refine more and more the strength of your wisdom. Like that are the the yoga of one-pointedness, the yoga non-elaboration, yoga of many as one taste, and the yoga of great meditative equipoise. This is the instruction on bringing thoughts onto the path, called "The ordinary mind."

The three wisdoms, the second broad element of the armour of wisdom, are described, in this context, in very similar terms to this, in The Extraordinary Nectar of Speech (see pages 55-57), Text 30 (A, 2-5-13a - 13b) and in Text 32 (Khi, 2-7-5a). Selected Extract 3.2.4 below describes the wisdom of meditation as the four yogas (see page 224).

For details on the four yogas see note 200.

This paragraph introduces the third broad element of the presentation of the armour of wisdom: that conceptual thoughts are indispensable. For its place in The Extraordinary Nectar of Speech see pages 55-57, where the explanation on the three wisdoms is slightly more expansive. The related passages are in Text 30 (A, 2-5-13a - 13b), Text 32 (Khi, 2-7-5a) and for Text 8 see note 1497.
I pay homage to the precious lama.

The master said:

When you meditate upon the yoga of the innate, it is said that, "There is the outer armour of the view and the inner armour of wisdom." The outer armour of the view is to engage continuously in positive behaviour and avoiding even the slightest negative actions. The inner armour of wisdom is, when you look at your own consciousness, without considering it as a quality [if] there arises the blissful samādhi of calm abiding, or a fault if that does not arise, place the mind undistractedly on the teaching that: "All conceptual thoughts appear as friends of the unborn." When you are undistracted, conceptual thoughts never arise. When [your] mind is distracted, conceptual thoughts arise very quickly. When one does arise, consider if that conceptual thought is, in the beginning, non-arisen and, through meditation, [if], in the middle, it is non-abiding, and, in the end, it is non-ceasing. Is it a thing? Is it inherently existent? It is called "Entirely unidentifiable." It is said, "That's right!" [Everything] exists in the mind. The mind exists in unborn emptiness. Unborn emptiness exists in the dharmakāya. Thoughts too are the mind. Other than that, there in nothing. [So] "Meditate diligently!"

\[1500\] Taken from Text 31 (Ki, 2-6-15b - 16a). The Tibetan text can be found in 3.5.3 (see pages 242-243).

1501 \(\text{ngo bo nyid}\)

1502 \(\text{'o de}\)
The precious lama said, "I have no hope for awakening, because the three kāyas are within me. I have no fear of samsāra, because there is nothing to abandon and it is the kindling for [creating] wisdom."

This is the pith instruction of Lama Chakriwa There are [the three] called: "conquering on meeting," "following up," and "the non-existent manifesting." When a great meditator meditates and a conceptual thought arises, he can conquer it on meeting it, [that is], as soon as the thought arises, he determines it as non-arising. "Following up" is, by considering from where that thought first came, knowing it came from the mind, knowing in the end it dissolves into the mind, knowing it is indivisible with, and not different to, the mind, and knowing the mind as non-arising is called "following up." As for the non-existent manifesting, from thinking, "[My] mind is heavy," unhappiness is conjured up, [but] this is a conceptual thought, and [conceptual thoughts] are the unborn mind, the dharmakāya.

There are three examples. Like a spreading fire, when just as the wind and so on get bigger it helps the fire to get bigger, in the same way, whatever conceptual thoughts arise help wisdom [to arise]. Like snow falling on water, when however much falls it becomes one taste with the water, in the same way, as soon as a conceptual thought arises it becomes one

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1503 Taken from Text 31 (Ki, 2-6-16a - 16b). The Tibetan text can be found in 3.5.4 (see pages 243-244).
1504 For information on Chakriwa, see note 225.
1505 This instruction appears, in very similar forms, four times in the Collected Sayings. On two occasions it is the context of the two armours: here and in Text 8 (Nya, 1-8-5b - 6a). In the former case, the association is made by its placement between two passages that explicitly mention them. In the latter case, it immediately follows the passage set out in note 1497 and an English translation can be found in Ringu Tulku, Confusion Arises as Wisdom, 211. Apart from Text 8, the instruction on these three methods— "conquering on meeting," "following up," and "the non-existent manifesting"—whether in the context of the two armours or not, follows a statement that when the mind is realized as the three kāyas, there is no need to hope for awakening or fear samsāra. The explanations given in this passage (and Text 8, subject to the positioning of the examples referred to below in note 1506) and the two other versions—Text 26 (La, 2-1-1b - 2b), for which an English translation can be found in Sherpa, ‘Gampopa, Monk and Yogi’, 195–99), and in Text 30 (A, 2-5-4a - 4b)—are nearly identical.
taste with the innate. Like meeting an old acquaintance, you recognize him without having to investigate if it is him or not, in the same way, without having to investigate the conceptual thought you recognize it as unborn.\textsuperscript{1506}

This is the method of Geshe Chakriwa for carrying [thoughts onto the path].\textsuperscript{1507}

\textsuperscript{1506} Note that Text 8 is the only version that embeds the three examples within the three methods. In doing so it puts the first example with the third method and the third example with the first method. (It should also be noted that the English translation just referred to is based on a spelling mistake in the xylograph (and its derivatives) not present in the manuscript: the third method, therefore, is not called "fire and snakes" (\textit{me sprul}) but, as shown in this passage and elsewhere, "non-existent yet manifest" (\textit{med sprul}).)

Following this, Text 8 (Nya, 1-8-6a) concludes with a topic near the start of Selected Extract 3.2.1 one above, although the context lends itself to very different translation (see note 1433):

There are four remaining points about applying coemergence in your practice: (1) being able to reconstitute your understanding, (2) being able to transform adverse conditions, (3) being undeluded, and (4) using wisdom to open the door of the dharma.

First, for the ability to reconstitute your understanding, by knowing that one thought or emotion is the dharmakaya, you know that all thoughts and emotions are the dharmakaya. For example, when you drink the water in one area of the ocean, you know the taste of the whole ocean. Similarly, when you see that one straw is hollow inside, then you know that all straws are hollow inside. When you see the way the roots grow on one tsarbu plant, then you understand how the roots grow on all tsarbu plants.

Second, the ability to transform adverse conditions means that by training your mind, all negative conditions become supports for your realization. This is like the wind helping the fire in the previous analogy.

Third, in terms of being undeluded, previously there was delusion because the nature of the thoughts and emotions was not recognized. But when you cut to the root of the various states of mind, you recognize them as the dharmakaya, so there is no cause for delusion.

Fourth, for opening the door through wisdom, the analogy is twirling a spear in the sky. This is the realization that everything is in the state of equality. (Translation in Ringu Tulku, \textit{Confusion Arises as Wisdom}, 211–12.)

\textsuperscript{1507} In Text 26 (La, 2-1-1b), this teaching is not attributed to Geshe Chakriwa but rather to his teachers, but of course these two statements need not be in conflict.
As for the [literal meaning] of "yoga (sbyor) of the innate (lhan cig skyes)," what arises (skyes) [together (lhan cig) and] joined (sbyor)? Awareness (rig pa) and emptiness (stong pa) arise together (lhan cig skyes). They are not like one [thing] and a different [thing]. Awareness [that is] luminous and blissful is joined with emptiness. Therefore, it is [called] "yoga of the innate." In that, there are two: the armour of the view and the armour of wisdom.

The armour of the view has four characteristics: the characteristic of consciousness, the particular characteristic, the characteristic of the agent, and the characteristic of the essence. [The characteristic of] consciousness is that: in the beginning, although it abides, it is non-arisen; in the middle, it abides nowhere; and, in the end, it ceases nowhere. It cannot be established as having colour or shape, is free of elaboration, is unidentifiable [but] is not nothing. This means, being non-arising, it is dharmakāya, being non-ceasing, it is sambhogakāya, being non-abiding, it is nirmāṇakāya, and, its essence being unidentifiable, it is svābhāvikakāya. Being convinced about the four kāyas is the characteristic of consciousness. It is not nothing. It is unobstructed and clear, uninterrupted, and abiding at all times. This is the characteristic of consciousness. The particular [characteristic] is that consciousness itself, which is nothing in and of itself, arises as a multitude of conceptual thoughts. [But] the essence of what arises, [also] nothing in and of itself, is a clear, wakeful consciousness not obscured by conceptual thoughts. Its abiding is the particular characteristic. [The characteristic of the] agent is that, although dharmatā arises as a multitude of conceptual thoughts, there is no do-er and, although the multitude of conceptual thoughts arise as dharmatā, there is no do-er. That there is no do-er is the characteristic [of

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1508 Taken from Text 31 (Ki, 2-6-16b - 17a). The Tibetan text can be found in 3.5.5 (see pages 244-245).
the agent. Experiencing completely pure space, the meaning of these [three characteristics],
is the characteristic of the essence.

The armour of wisdom is: the wisdom of hearing, which is repeating the words three
times;\textsuperscript{1509} the wisdom of contemplation, which is creating understanding of the meaning of
those [words]; and the wisdom of meditation, which is the four yogas. Being in [the essence
of awareness, undistracted, knowing that whatever arises or is thought as the mind, is the
"yoga of one-pointedness." When one pointedness becomes realization, [using the methods
of ] "conquering on meeting"—[thinking thoughts to be] non-arisen and so on—and
"following back" to take conceptual thoughts onto the path, those thoughts become
indispensable and very kind.\textsuperscript{1510} That is the "yoga of non-elaboration." By becoming
undistracted in that very state [of realization], when external appearances are resolved as
merely ephemeral,\textsuperscript{1511} [there comes] the "yoga of many as one taste." By becoming familiar
with that, naked awareness, just that, becomes unstained by conceptual thoughts. Taking that
familiarization to its final conclusion is obtaining the \textit{dharmakāya}. That is the "yoga of non-
meditation."

These [instructions] teach the armour of the view and amour of wisdom. All
conceptual thoughts are the mind. Resting is a state where the mind is free of arising, ceasing
and remaining is non-distraction.

\textsuperscript{1509} The words to be repeated three times are: "[It] is non-arising, non-ceasing, non-abiding. The mind is not a
thing" (see page 217).

\textsuperscript{1510} The three methods, of which two are mentioned here—"conquering on meeting" and "following back"—are
presented in detail in Selected Extract 3.3.3 above (see pages 220-222).

\textsuperscript{1511} \textit{ban bun}
3.3 Leaving the mind unaltered

3.3.1 Passage 6\textsuperscript{1512}

This is an introduction [to the nature of mind] by Gomchung of Dakpo.\textsuperscript{1513}

I pay homage to the masters.

The Precious Gomchung said:

Well then, how do you meditate [following] an introduction to mahāmudrā? The innate nature of mind is the dharmakāya and innate appearance is the luminosity of the dharmakāya. If you realize the [nature of] mind is this essence of awareness that is awakening. If not, that is saṃsāra. Generally, that is called, "The most profound of all teachings."

If you were to meditate upon that, how would you do it? It is said, "Don't chase after the past. Don't welcome in the future. Leave, completely, this now present mind unaltered and natural. When we "don't chase after the past," we do not chase later with our mind an earlier conceptual thought. When we "don't welcome in the future," we do not anticipate with our mind a later conceptual thought. When [we] "leave, completely, this now present mind unaltered and natural," we do not focus on anything at all in the present [moment]."

It is said, "If the mind is [left] unaltered, it is clear. If water is not stirred up, it is pure." Therefore, leave [the mind] completely unaltered! When left in the present, [the mind] is clear, non-conceptual and lucid. Realization [can] come for just the time it takes to snap your fingers or to milk a cow. Meditate, without considering a long period as a quality [or] a short

\textsuperscript{1512} Taken from Text 25 (Ra, 1-25-7b - 8a). The Tibetan text can be found in 3.5.6 (see pages 245-246).

period as a fault. Then, a thought will come. At that [point], relax. It is said, "When mind itself, bound by knots, is released, there is liberation—of that have no doubt." Therefore, relax. Through you relaxing and meditating in that way, the period of clarity and non-conceptuality will grow and grow and then, at a certain point, will [find yourself] completely immersed within the essence of awareness. That is called "samādhi [like a] flowing river."1514

1514 The immediately preceding passage of this same text, Text 25 (Ra, 1-25-7a - 7b), after giving almost the same teaching, says a little more about the samādhi [like a] flowing river, here called the "yoga [like] a flowing river" (chu bo'i rgyun gyi rnal 'byor):

This is the instruction on the indivisible three times.
Namo guru. The Precious Gampopa said:
In the context of mahāmudrā, the innate nature of mind is the dharmakāya and innate appearance is the luminosity of the dharmakāya. The unaltered mind itself is the dharmakāya. Arising as a multitude of [phenomena] seen and heard is the luminosity of the dharmakāya. The two are like a butter lamp and its light.

When you practice, how do you do it? Without chasing after the past, or welcoming in the future, or engaging with the appearances now present, rest the mind completely, unaltered and natural, in [its] clear and non-conceptual state—a state that is like the centre a perfectly pure sky. That state will remain just one moment or two moments, [but] do not considering [it remaining for] a long period as a quality [or] a short period as a fault. Through meditating like that, at some point, the mind will become like the tip of a butter lamp or like a flowing river. That is called "yoga [like a] flowing river." It is said:

Like a cascading river, or
Or steady tip of a butter lamp,
At all times, day and night,
It's alright to contemplate only that.*
There is nothing else. There is the essence of mind, the nature of mind and the characteristic of mind. The essence of mind is that it is free from bias and all elaborations. The nature of mind is that is clear, unobstructed, and unidentifiable. The characteristic of mind is to become all manner of conceptual thoughts. Further, having abandoned the activities of this life, [you must] practice. It is said, "Abandon the world and meditate diligently!" If you meditate intensely for a long time, [you will have] the experiences of meditation. It is said, "It does not arise through laziness."
Even though you [may] have examined the crucial points of the words, from realizing *mahāmudrā* you discover their true meaning. There is nothing else. [So] relax and meditate!

3.3.2 Passage 7\textsuperscript{1515}

*Namo guru.*

[This is] the *mahāmudrā* pith instruction that brings about awakening in this single life. There are only two points. First, the innate nature of mind is the *dharmakāya* and innate appearance is the luminosity of the *dharmakāya*. Appearances are the luminosity of the nature of mind. The example is that it is like the sun and its rays. The point is that there is nothing other than the nature of mind.

In order to precisely ascertain the nature of mind, you must precisely ascertain this appearance. You must know that appearances are non-existent, are magical displays of the mind that appear yet are non-existent, and that the experience [of this] is indescribable.

Regarding the first of these, if you were to ask, "Are these appearances existent or are they not existent?" then they are non-existent. If you were to ask, "Is non-existence and appearance contradictory?" then [to think] that is delusion. It is marvellous indeed!

\textsuperscript{1515} This quotation appears a number of times in the *Collected Sayings*, with Text 6 (Cha, 1-6-10b) stating it is from the first part of the *Hevajra-tantra*. It is in fact the final verse of chapter eight (DK Vol. 80, 10b):

\[spros pa thams cad dang bral ba de yin/ rang bzhiin ni/ gsal la go ma 'gags pa ngos bzung med pa de yin/
mtshan nyid ni/ rtog pa sna tshogs su 'gyur ba de yin/ lar bya ba btang nas bsgrub dgos pa gcig yin/'jig rten
blos thong la rem la sgom cig gsung / yun ring la dos drag tu bsgom na/ sgom nyams su myong ba yin/
snyoms las byas pa la mi skye gsung //
\]

\textsuperscript{*} This quotation appears a number of times in the *Collected Sayings*, with Text 6 (Cha, 1-6-10b) stating it is from the first part of the *Hevajra-tantra*. It is in fact the final verse of chapter eight (DK Vol. 80, 10b):

\[chu bo’i rgyun ni rab ’bab dang/ /mar me’i rtse mo rab bcings ltar/ /rtag tu de nyid mal ’byor gyis/ /nyin
dang mtshan du nham par gzhag
\]

Text 26 (La, 2-1-7a) places a version of this quotation, following a description on resting the mind, in the context of the four yogas and provides a short commentary (see note 335). For a further example of the use of this phrase, see note 282.

\[1515\] Taken from Text 20 (Wa, 1-20-3b - 4b). The Tibetan text can be found in 3.5.7 (see pages 246-248).
However, if you were to ask, "From what cause do these [appearances] arise from?" then they are magical displays of the nature of mind. Therefore, appearances, which have no inherent existence, are not altered by meditation. Meditate on the nature of mind! Experience will then arise from within and you will outwardly cut through all superimpositions. For example, it is like [when] floaters in the eye or cataracts are [removed].

Regarding [the third of these], the experience [of this] being indescribable, it is like a mute [man] sucking molasses.

When you precisely ascertain the nature of mind in that way [described above], there are three methods. [First], there is the method of resting in the innate nature of mind: relax the mind and body, relax without any lack of mindfulness;\textsuperscript{1516} that is, having gained confidence in the scriptures of the authentic master[s], without inhibiting awareness, relax the six collections [of consciousness]. [Second], know that everything, whatever appears, to be conceptual thoughts, [and, third,] know conceptual thoughts to be the dharmakāya.\textsuperscript{1517}

By practising in this way, the experiences of realization arise: the yoga of one-pointedness, the yoga of non-elaboration, the yoga of many as one taste, and the yoga of non-meditation arise in the mind. The way in which they arise [depends upon] the degree of the person's practice—they can arise in stages, they can arise with stages bypassed, and they can arise instantaneously. At that point, the dharmakāya actually manifests and, through the power of [your] aspirations, the two rūpakāyas appear—you have become a buddha.

\textsuperscript{1516} dren med 'brel med. This is a tentative translation of this phrase.

\textsuperscript{1517} This explanation appears to be unique within the Collected Sayings, although it clearly includes many familiar elements. In particular, it overlaps significantly with the three features of resting (see note 325).
[These] sayings of the meditator of the Nyi clan [i.e. Gampopa], the precious one of Dakpo, were given to Gomchung of Dakpo, who gave them to Lobpön Tölungpa, who, in turn, gave them to Tsultrim Yeshe.\footnote{The use of Gampopa’s clan name was also seen in note 1486. For Gomchung of Dakpo (\textit{dwags po sgom chung}), see note 1513. I have been unable to identify neither Lobpön Tölungpa (\textit{slob dpon stod lung pa}) nor Tsultrim Yeshe (\textit{tshul khrims ye shes}). Indeed, according to CA, they may be one person, Tsultim Yeshe, The Teacher from Tölung (see note 1547).}

3.3.3 Passage 8\footnote{Taken from Text 31 (Ki, 2-6-17a - 17b). The Tibetan text can be found in 3.5.8 (see pages 248-249). Note that this passage follows on directly from Selected Extract 3.2.4 (see pages 222-224).}

A saying of the Dharma Lord, the Doctor of Dakpo, the intended meaning of Master Đômbhi Heruka.

\textit{Namo guru.} This is the intended meaning of Master Đômbhi Heruka, the pith instruction of great bliss: there are three essences, four pledges, three strayings and four ways of resting.

The three essences are: first, [making] no effort towards achievement; second, [being] unaltered; and, third, knowing everything that is perceived and felt to be one's own mind.

The four pledges are: [first], afflictive emotions are not to be abandoned because they are one's own mind; [second], antidotes are not to be relied upon because the [nature of] mind is indivisible; [third], there is no hope for a result, because, if the [nature] of mind is realized, that is awakening and, [fourth], because suchness cannot be meditated upon.\footnote{It is possible the last phrase, “because [the nature of mind] is non-meditation” is a reason that follows a missing fourth statement (present in neither witness) and not a second reason for the third pledge, “there is no hope for a result.” Often “there is no hope for awakening” is paired with “there is no fear of \textit{saṁsāra}” (for an example, see page 220), but without further information this cannot be assumed here. There is no mention elsewhere in the \textit{Collected Sayings} of the four pledges (\textit{dam tshig bzhi}).}
The three strayings are: [first], wishing for awakening is straying; [second], fearing samsāra is straying; and, [third], being attached to what appears as [real] things is straying.\textsuperscript{1521}

The four ways of resting are: [first], like water when it is not stirred is pure, rest in an unaltered manner; [second], like the sun when it is not obscured by clouds, rest with the six consciousnesses in their natural state, unsuppressed; and, [third], at all times and in all activities, rest undistracted.

This is the intended meaning of Ṛṇḍbhi Heruka.

3.3.4 Passage 9\textsuperscript{1522}

Well then, worldly people [leave] conceptual thoughts unaltered and yogins [leave] the ordinary mind unaltered. What is the difference? If you think, "If there is no difference then do the conceptual thoughts of worldly people also not self-liberate?" then, because worldly people do not have the yogin's oral instructions, they do not recognize non-duality, and therefore all that emerges is grasping at both affirmation and negation. Even if they have the oral instructions, they have no conviction that non-dual wisdom arises in a multitude of unpredictable ways. Thus, there is no chance of liberation from dualistic conceptual thoughts. Practitioners, however, with [the wisdoms] of hearing, contemplation and meditation, purify dualistic suffering.

A yogin, free of the causes for [making both] affirmations and negations, [has the conviction that] non-dual wisdom arises in a multitude of unpredictable conceptual thoughts.

\textsuperscript{1521} For further information on strayings (gol sa), see note 282.

\textsuperscript{1522} Taken from Text 24 (Ya, 1-24-4a). The Tibetan text can be found in 3.5.9 (see pages 249-249).
The difference between the two arises from this key point. When some yogins asked the difference between the two, it was said that "Yogins recognize. Worldly people don’t."

There is [both] recognition through meditation and recognition not through meditation. Both recognition through meditation that then becomes conceptual thought and recognition not through meditation that does not self-liberate should be shunned.

3.3.5 Passage 10\textsuperscript{1523}

I pay homage to the realized masters.

Those who wish to realize mahāmudrā: should not be agitated by anything [and so] rest like an ocean; should be unhindered by afflicting emotions and so rest like a breeze; and, because saṃsāra and nirvāṇa and indivisible, should rest in the state of the dharmatā.

The nature of the three poisons\textsuperscript{1524} is the dharmakāya,

Know it as the innate nature of mind!

All that is seen and heard is the state of fundamental nature,

Know it as free of effort without beginning!

Non-abandoned thought is the nature of dharmatā,

Know it as unaltered and self-liberating!

When realized like this, it is the nature of the three kāyas,

Know it as the non-accomplished result!

How amazing! All phenomena are the innate state,

Naturally without reference is the state of non-meditation,

\textsuperscript{1523} Taken from Text 21 (Zha, 1-21-3a - 3b). The Tibetan text can be found in 3.5.10 (see pages 249-250).

\textsuperscript{1524} The three poisons (dug gsum, triviṣa) are desire (’dod chags, rāga), aversion (che sdang, dveṣa), and ignorance (gti mug, moha). These are also referred to as roots of non-virtue (mi dge ba’i rtsa ba, akuśalamūla), which are the opposite of the roots of virtue (see note 168). See Buswell and Lopez, The Princeton Dictionary of Buddhism, 226.
The nature of thoughts is the state of non-arising dharmakāya,
Unthinkable, spontaneously present is the dharmakāya.

Appearing the same across the three times is the path of fundamental nature,
Naturally free of elaboration is the mind of the yogin,
Arising as the three kāyas themselves is the non-arising awakened mind,
All [of] samsāra and nirvāṇa dissolve into the space of the fundamental nature.

All perceiving [minds] and perceived [objects] fade into the non-arising dhātu,
All effort is set upon the path [of being] unaltered,
All results arise as non-attainment—
This is inexpressible mahāmudrā.

[This] was written by Lobpön Gomtsul.1525

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1525 This text, all in verse and altered to varying degrees, can also be found in Text 9 (Ta, 1-9-8b - 9a). An English translation of this version can be found in Duff, *Gampopa Teaches Essence Mahamudra*, 45–46. Note that the colophon has been changed to: "[This] was spoken by the precious one, the venerable Tsultrim Nyingpo." (rje btsun rin po che tshul khrims snying po'i zhal nas gsungs pa'o/).

Lobpön Gomtsul (slob dpon sgom tshul) and Tsultrim Nyingpo (tshul khrims snying po) both refer to Gompo Tsultrim Nyingpo (sgom po tshul khrims snying po, 1116-1169). Gompo Tsultrim Nyingpo, or Gomtsul (sgom tshul), was Gampopa's eldest nephew and brother of Gomchung (see note 1513). He became second abbot of Daklha Gampo (see note 1486) three years prior to Gampopa's death. For further information on Gomtsul see Dan Martin, "Gompo Tsultrim Nyingpo," *Treasury of Lives*, accessed March 17, 2020, http://treasuryoflives.org/biographies/view/Gompa-Tsultrim-Nyingpo/3169.
3.4 Certainty and uncertainty about experiences

3.4.1 Passage 11\textsuperscript{1526}

*Namo guru*

It is said, "There are four causes from which calm abiding arise. It arises through the blessings of the master, through auspicious circumstances, through accumulating merit, and through purifying negative actions."

Innate wisdom is the original mind that has existed right from the very beginning. In order to recognize it, leave [the ordinary mind] unaltered. Leave it untainted. Leave it just as it is. Leave it natural. Through realizing the nature of your mind is non-arising, non-ceasing, non-abiding, and is not a thing, you realize that everything seen and heard is just [also] like that. This is the view. Remaining undistractively on the object which is such a mind is

\textsuperscript{1526}Taken from Text 23 ('a, 1-23-5b - 6b). The Tibetan text can be found in 3.5.11 (see pages 250-252). Certainty and uncertainty about experiences is discussed a number of times in the Collected Saying and serves as another useful case study in the use of similar passages being used in different sequences of teachings. Across Texts 4, 10, 11 and 31, there are five passages related to the passage here from Text 23 (Text 10 contains two passages, here referred to as Text 10A and Text 10B):

1. Text 4 (Nga, 1-4-4a - 5a) shares the same opening as Text 23: *zhi gnas skye ba'i rgyu ni bzhi ste ... sdi g pa sbyangs pa las skye ba dang bzhi yin gsung*. Text 4 omits the segment: *lhan cig skyes pa'i ye shes ni ... sens la bltas pas ci yang ma yin pa'i don de la rig pa zhes bya/*. The next segment of Text 4 is: *sens nyid ngo bo ma bcos ma bslad pa de rnal ma ... shes rab kyi ci'i ngo bor yang ma mthong ba de rious pa yin/*. Text 4 then diverges from Text 23.

2. Text 31 (Ki, 2-6-20b - 21a) is the same as Text 4, except that at the point Text 4 diverges from Text 23, Text 31 has its own unique concluding segment, which in this case is a verse. Note also that the segment that follows the opening passage in Text 23, which as just noted is missing in Text 4, and also missing here in this part of Text 31, can be found elsewhere in Text 31 (see note 1528).

3. Text 11 (Da, 1-11-8b - 9b) is also the same as Texts 4, sharing the first few sentences of Text 4's concluding statement before diverging and finishing with its own concluding statement.

4. Text 10A (Tha, 1-10-28a - 28b) is the same as Texts 4, 31 and 11 apart from their own concluding segments. It should be noted, however, that this passage sits within a larger overall section of teaching.

5. Text 10B (Tha, 1-10-17a - 17b) is not directly related to the subject of certainty and uncertainty about experiences. However, it includes the concluding segment of Text 4 referred to above. Like Text 10A, this passage too sits within a larger overall section of teaching.

For ease of comparison, and to show these passages in full, they have been laid out side by side in Appendix A1 (see pages 255-262).
meditation. Using the non-arising nature of mind and [everything] seen and heard, which are like the ocean and its waves, is the conduct.\footnote{This passage, "Innate wisdom is the original mind … is the conduct." (\textit{ihan cig skyes pa'i ye shes ni/ ... spyod pa ni spyod pa yin no /}), closely parallels a passage in \textit{The Extraordinary Nectar of Speech}, Section 3 (see note 189). This brings us full circle. This passage translated here in Selected Extract 3.4 regarding certainty and uncertainty, and its five related passages (see note 1552 above), expand upon a topic mentioned in \textit{The Extraordinary Nectar of Speech}, Section 13. However, this paragraph, present in Text 23 (a, 1-23-5b), but not in the other five, has its own parallel passage back in \textit{The Extraordinary Nectar of Speech}. The two passages are compared in Appendix A2, p. 267. In addition, the passage is also repeated in Text 31 (Ki, 2-6-26b - 27a), see note 1552.}

Those of highest capacity see their own mind as awakening. Those of middling capacity see the essence of awareness as non-arising. Those of lowest capacity practice one-pointedness based on using elaborations. Those of highest capacity realize the nature of mind just as it is. Those of middling capacity do not notice their breath coming and going. Those of lowest capacity think "Do I not have a body?"\footnote{This passage, "Those of highest capacity … 'I have no body'." (\textit{rab rang sems snyas su mthong ... tha mas las med dam snyam par rtogs so/}), also closely parallels a passage in Text 31 (Ki, 2-6-27a - 27b). Text 31 puts the explanation in the context of generation and completion practice:}

The path of secret mantra has the two means of generation stage and completion stage. In the generation stage, those of the highest capacity realize the meaning of union, and those of middling and lowest capacity reverse ordinary attachments. Or, those of highest capacity see the deity—that is, see whichever deity they themselves practice, such as Chakrasamvara; those of middling capacity gain certainty that [the deity] is like an illusion; and, those of lowest capacity practice devotion. Or, with [the deity] realized to like an illusion: those of lowest capacity see themselves clearly as the deity; those of middling capacity see others clearly as the deity; and, those of highest capacity see both themselves and others clearly as the deity.

In the completion stage, those of highest capacity realize their own mind as awakening; those of middling capacity realize the essence of awareness as non-arising; those of lowest capacity practice one-pointedness based on using elaborations. Or, those of highest capacity realize the nature of mind just as it is; those of middling capacity do not notice their breath coming and going, and those of lowest capacity think "Do I not have a body?"
When you look at the mind, that object that is nothing in and of itself is called "awareness." The unaltered, untainted nature of mind is, natural, clear, pure, continuous, and uninterrupted. There is both being certain about appearances and being uncertain about appearance. Realizing that the nature of mind is indivisible, like the centre of an autumn sky, is being certain about appearances. There is no hope to go up [to nirvāṇa] or fear of going down [to samsāra]. Even when [something] is changed by something else, it is not changed. That is being certain about appearances. [When] being uncertain [about appearances], the bliss and non-conceptuality of calm abiding comes [but] thinking sometimes, "Are these experiences?" or, "Are these not experiences?" makes non-conceptuality a cause and there is a danger of going back down.\footnote{1529}

First, at the time of training, you train in awareness, which is clear and brilliant. You train in undistracted mind. You train in undistracted awareness. It is said, "When you become familiar with that, confidence in yourself has arisen." While not straying from the essence of the nature of mind, whatever conceptual thought arises is the dharmakāya. Whatever arises in the sky, such as clouds and mist, disperses [back] into it. It is said, "If you cannot leave thoughts be [now], later you will be able."\footnote{1530}

\footnote{1529} The versions is Texts 4, 31 and 10A are more specific on this last point (see note 326).

\footnote{1530} The sentences "If you do not stray from the essence of the nature of mind ... If you cannot leave thoughts be [now], later you will be able" (\textit{sems nyid kyi ngo bo ma shor bar byas na ... rnam rtog 'phror ma btub na slar thu ba yin gsung}) are more condensed compared to the related passages, which bring out the meaning slightly more clearly. For example, Text 31 (Ki, 2-6-20b - 21a) reads:

\textit{It is said, "While not straying from the essence of the nature of mind, whatever conceptual thought emerges is allowed to emerge." Whatever conceptual thought arises is the dharmakāya. For example, although the sky is naturally pure, however much cloud or mist emerges, it disperses back into the sky itself, in the same way it is said, "Even though clouds and colours [appear] different, conceptual thoughts become friends [on the path]." If you cannot leave thoughts be [now], later you will be able.}

\textit{sems nyid kyi ngo bo ma shor bar byas nas/ rnam rtog ci tsam 'phro ba 'phror 'jug pa yin gsung / rnam rtog byung yang chos sku yin/ dpe nam mkha' lta bu rang bzhin gyis dag pa yin yang / sprin dang na bun la sogs pa ji tsam byung ba/ nam mkha' rang la dengs (dengs) CA in Vol. 12 ff. 52b, dangs CB.) pa dang 'dra/ sprin dang mdo ng ni tha dad kyang / (om.) CA in Vol. 12 ff. 52b, ngal la sogs pa byung yang gsung, B) de}
Having generated [yourself] as your personal deity, meditation is solely upon luminosity and the experience [of it is as] clear and brilliant. Being undistracted from that is [calm] abiding. With wisdom, not seeing any self-essence at all is realization.\textsuperscript{1531}

Momentary, clear, and unobstructed consciousness is the yoga one pointedness. Realizing non-arising essence of awareness as beyond existence and non-existence is the yoga of non-elaboration. Even though it appears in a multitude of ways, realizing [that] as [its] nature is the yoga of many as one taste. Realizing [that] as the uninterrupted inseparability of appearance and emptiness is [the yoga of] great meditative equipoise.

The essence of mind is like the centre of an autumn sky. It is without hope and fear. It is unchanging. It is continuous and uninterrupted. At the time of training in that, you train undistractedly in luminosity. When you become familiar with that, confidence in yourself has arisen. If you do not lose the essence of the nature of mind, conceptual thoughts—all elaborations—are known to be mind. The internal signs of calm abiding are like smoke, a mirage, fireflies, and a cloudless sky. When the smoke or the mirage arises, you have the slightest wisdom. When you reach the limit of calm abiding and the internal sign like a butter lamp arises, you have wisdom. When the [internal sign that is] like a cloudless sky arises, you have perfect wisdom, which is called the wisdom of special insight.\textsuperscript{1532}

\textsuperscript{1531} The related passages are generally consistent up to this point (other than Text 23 having an extra paragraph just after the start of the text) and it is here the first split occurs: Text 23 and Text 31 conclude with their own passages; and, Text 4, Text 11 and Text 10 continue with a common section before Text 11 itself diverges from the other two. It would thus appear to mark the end of a section of teaching.

\textsuperscript{1532} The internal signs are set out in more detail in the related passages. For example, Text 10 (Tha, 1-10-17a - 17b) reads:

\begin{quote}
When a realized master instructs a fortunate student, one who has cast aside [the worldly concerns of] this life, he ripens him first with empowerment. Then [the master] trains the ripened student him in the two methods that will liberate him: the generation stage and the completion stage. The generation stage is meditating upon the illusion-like body of the deity. The completion stage [has two types]: with elaboration, which is [the practice of] the channels and winds; and, without elaboration, which is [the practice of] the
There is both being certain about appearances and being uncertain about appearances. Appearance is [the experience of] bliss, clarity, and non-conceptuality. These are the essence of the mind and called "Appearance." Knowing those [very appearances] as the uninterrupted essence of mind is "being certain about appearances." Not recognizing

empty, luminous mind. Meditating without distraction gives rise to certainty. If you do not stray from the essence of the nature of mind, you do not consider even the subtlest conceptual thought—like a cloud in the sky it will return to its own ground. Do not consider abiding [like this] for a long time as a quality, as there will be the danger of being born in the Formless Realm.

Through practicing the generation and completion stages, eight qualities will arise.* When the sign that is like smoke arises, having stopped the winds and appearances, the winds have entered the central channel. The body becomes blissful and the mind happy. Bliss [in just] part of the body, or bliss [on one] side of the body, or unevenly [across the body means] the winds are elsewhere in the channels. When the second sign arises, the experience of appearance arises. [We] do not speak here of an external appearance—it is the nature of mind experiencing [itself]. When the third sign appears, clarity and non-conceptuality arise; the wind has have entered the consciousness. When the fourth sign appears, the meaning of the view, and all phenomena [being] awareness and clarity, and the four activities are all accomplished. "Meaning of the view" is having certainty about the nature of mind. "Awareness and clarity" is all of samšāra and nirvāṇa appearing as luminosity. "Accomplishing the four activities" is, without needing the [the stage of] approach they are accomplished without hardship. The [time of this] fourth [sign] is the limit of calm abiding and the wind has entered luminosity. When the fifth [sign] appears the wisdom of special insight arises—the sign of wisdom is that the body is seen as a rainbow or a sphere of light or becomes empty, without something to see and someone to see.*

*bha ma rtoqs ldan cig gis slob ma skal ldan tshe 'di blos btsang ba cig 'khrid na/ dang por dbang gis smin par byed/ de nas smin pa grol bar byed pa'i thabs bskyed rdzogs gnyis la slob pa yin te/ bskyed rims ni lha'i sku sgyu ma lta bu bsgom pa yin/ rdzogs rims ni spros bcas rtsa rlung yin/ spros med ni 'od gsal ba'i sems stong pa nyid yin/ de la ma yangs par bsgoms rang la nge shes skyes/ sems kyi ngo bo ma shor na rnam rtog phra mo byang yang mi ltu/ nam mkha'i sprin liar rtag zhir 'gro/ ignas pa yun ring ba la yon tan du mi bhu/ gzcugs med du skye nyen yod/ de ltar den par bskyed rdzogs gnyis bsgoms pas yon tan bzhagd 'byung st/ rtags du ba lta bu byung na/ rlung dang snang ba 'gags nas rlung d+hU tir tshud pa yin/ lus thams cad bde ba dang sems dga'/ ba 'byung/ lus khol bur bde ba dang/ gzhog phyed bde ba dang/ bde ba mi snyoms pa ni rtsa gnas gshan du rlung zin pa yin/ rtags gnyis pa shar na/ snang ba nyams su myong ba 'ong ste/ phyir snang ba 'di la mi zer/ sems nyid nyams su myong ba yin/ rtags gsum pa 'byung na gsal la mi rtog pa 'ong ste/ rlung sems su tshud pa yin/ rtags bzhis pa shar na/ lta ba 'di don dang chos thams cad rig cing gsal ba dang/ phrin las bzhis 'grab/ lta ba'i don ni sems nyid la blo nges pa'o/ rig cing gsal ba 'khor 'das thams cad 'od gsal du 'char ba'a/ /phrin las bzhis 'grab pa ni/ bsnyen pa bya mi dgos par tshigs med du 'grab pa'o/ bzhis pa zhi gnas rthap phyin pa ste/ rlung 'od gsal du tshud pa'o/ lnga pa 'byung na lhaq mthong gi shes rab skyes pa yin te/ ye shes kyi rtags lus 'ja' tshon nam/ 'od kyi gong hur mthong ba'am/ btsa byang btsa byed med par stong par 'ong ba'o/

An alternative translation can be found in Duff, Gampopa Teaches Essence Mahamudra, 99–101. This passage also closely parallels a passage in Text 26 (La, 2-1-4a), for which an English translation can be found in Sherpa, ‘Gampopa, Monk and Yogi’, 221–23.

* The five signs and eight qualities are listed in Text 30 (A, 2-5-16a - 16b). The five signs are like: smoke, a mirage, fireflies, a butter lamp, and a cloudless sky.

** For the equivalent description of the signs during the dissolution process see note 224.
[appearances] as the essence of mind, even though appearing as [experiences of] bliss, clarity, and non-conceptuality, is "being uncertain about appearances." Uncertainty is the ultimate worldly view [and], should you hold it as the highest, you will go astray in the three realms. But, if you develop proficiency in samādhi, without becoming attached to it, those very conceptual thoughts will be practiced as awareness [and] awareness will be practiced as wisdom. That is "proficiency in samādhi."

3.5 Tibetan text for Selected Extracts

3.5.1 Passage 1

[1-4-11a] [པར་ེ་སུན་པའི་ཅན་དང སེམས་ཅན་ཏེ་སེམས་པའི་ཐོབ་དཔོན་ཏུ་ཟློའི་ཐོབ་དཔོན་ཏུ་ཟློའི་ཐོབ་དཔོན་ཏུ་ཟློའི་ཐོབ་དཔོན་ཏུ་ཟློའི་ཐོབ་དཔོན་ཏུ་ཟློའི་ཐོབ་

[131-131] 1535

rtog pa'i 'od dba' rlabs] CB CD, rtogs pa'i rba rlabs CA in Vol. 11 ff. 77a.
བཙནྡན་དང་ཙནྡན་གི་དྲིའམ། ཉི་མ་དང་ཉི་མའི་འོད་ཟྗེར་རམ། ཆུ་དང་ཆུའི་རླབས་ལྟ་བུ། དྗེ་ཡང་ཙནྡན་གི་དྲིས་ཕྱོགས
[1-4-11b] ཐམས་ཅད་དུ་ཁབ་ཀང་ཙནྡན་ལས་མ་འདས། ཉི་མའི་འོད་ཟྗེར་ཕྱོགས་བཅུར་འཕྲོ་ཡང་། ཉི་མ་ལས་མ་འདས། ཆུའི་རླབས་ཆུའི་རང་བཞིན་ལས་མ་འདས། པ་དང་འདྲ་སྗེ། སྣང་བ་ལྷན་ཅིག་སྗེས་པ་ཡང་སུགས་ཉིད་ལྷན་ཅིག་སྗེས་པ་ལས་མ་འདས་ཏྗེ། དྗེ་ལྟར་རྟོགས་པ་ར་བྱིད་པ་ལ་རྟོགས་པར་བྱེད་པའི་ཆོས་གསུམ་སྗེ། གཞི་ཅིར་ཡང་མ་ཡིན་པ་ལས་སྣ་ཚོགས་སུ་ཤར་བར་ཤྗེས་པར་བྱ་བ། སྣ་ཚོགས་སུ་ཤར་ཡང་དོན་ཅི་ཡང་མ་ཡིན་པ་ནི། ཟོགས་པའི་དུས་ན་གཉིས་མྗེད་སྨྲར་མི་བཏུབ་པར་བྱ་བ། སྣང་བ་ལྷན་ཅིག་སྗེས་པའོ། སྣ་ཚོགས་སུ་ཤར་བ་ནི་སྣང་བ་ལྷན་ཅིག་སྗེས་པའོ། སྣ་ཚོགས་སུ་ཤར་ཡང་དོན་ཅི་ཡང་མ་ཡིན་པ་ནི། ཟོགས་པར་སྣམ་བར་རྟོག་པ་དུ་མ་སྗེ་དོན་ཅི་ཡང་མ་ཡིན་པར་མི་བདྗེན་པར་ཤྗེས་པར་བྱའོ། ཟོགས་པའི་དུས་སུ་གཉིས་མྗེད་གནོད་པར་བྱ་བ། ཉྣམ་པར་རྟོག་པ་གཉིས་མྗེད་དུ་རྟོགས་པ་དོན་སྨར་མྗེད་པ། ལྐུགས་པའམ་བུ་ཆུང་གིས་རི་ལམ་རིས་པ་ལྟ་བུར་གོ་བའི་ལྷན་ཅིག་སྗེས་པའི་ཡི་ཤྗེས་རྟོགས་པར་བྱེད་པ་ལ། ཉམས་སུ་ལྗེན་དགོས་པས་ཉམས་སུ་བླང་བའི་ཆོས་གསུམ་སྗེ། དང་པོ་འབད་བཙོལ་དང་བྲལ་བའི་སོ་ནས་ལུས་སྗེམས་ཀོད་པ་དང་། དྲུག་པར་ཐྗེ་ཙོམ་དང་བྲལ་བའི་སོ་ནས། དུས་གསུམ་གིས་དུས་གསུམ་གི་ཐྗེ་ཙོམ་དང་བྲལ་བའི་སོ་ནས། ནས་ལྷན་ཅིག་སྗེས་པའི་ཡི་ཤྗེས་ཀིས་མ་ཡིན་རང་ལ་ཡོད་པས་གཞན་ནས་བཙལ་མི་དགོས། སྡུག་བསྔལ་སངས་པའི་བདྱེ་བ་ཆོན་པོ་ཆོས་ཀི་སྐུ་རོང་གི་རིག་པ་ཁོ་ན་ཡིན་པས་ལོགས་ན་མྗེད། སྣང་གགས་ཀི་ཆོས་ཐམས་ཅད་རང་གི་སྗེམས་ཡིན་པས་རང་སྗེམས་ལ་རང་འཇིགས་མི་དགོས་པས་། ཉམ་ང་བ་དང་བག་ཚ་བ་ཐོང་། དྗེ་ཡང་འགོ་བ་ཐམས་ཅད་ཀི་རྒྱུད་ལ་ཡོད་པ་ནི་རིགས་དྲུག་གི་སྗེམས་ཅན་ཡིན་ཕན་ཆད། དྷན་ཅིག་སྗེས་པའི་ཡྗེ་ཤྗེས་ཀིས་མ་ཡིན་རིང་ལ་ཡོད་པས་གཞན་ནས་བཙལ་མི་དགོས། སྡུག་བསྔལ་སངས་པའི་བདྱེ་བ་ཆོན་པོ་ཆོས་ཀི་སྐུ་རོང་
[1-4-12a] དེ་བལྟ་དཔལ་བཞི་བས་བཅས་ཐར་པོ་ཞིག་ས། ལྷུན་སྐབས་སྲུང་རྐང་བཞི་ཐོན་བོ་བཟང་པོ་བཟོ། དགོས་པ་དུ་ཁབ་ཀང་ཙནྡན་ལས་མ་འདས། ཉི་མ་བསྡུ་བཟོ་ཡི་མོ་ཚགས་ཐོན་པ་ཡི་མོ་ལྷང་བཞི་ཐོན་པ་བཞིན་གཞན་ཐོན་པ་བཞིན་གཞན་ཐོན་པ་བཞིན་གཞན་ཐོན་པ་བཞིན་གཞན་ཐོན་པ་བཞིན་གཞན་ཐོན་པ་བཞིན་གཞན་ང་བཞིན་གཞན་ཐོན་པ་བཞིན་�ཞན་ཐོན་པ་བཞིན་གཞན་ཐོན་པ་བཞིན་གཞན་ཐོན་པ་བཞིན་

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ཁབ་པ་མི་སིད་པས་ན་གཞན་ནས་བཙལ་མི་དགོས།

སྡུག་བསྔལ་སངས་པ་ནི་འཁོར་བའི་སྡུག་བསྔལ་ཐམས་ཅད་ཆོས་ཉིད་ཀི་ངང་ལ་སངས་ཀིས་དག་པས།

བདྗེ་ཆོད་ས་ཀི་སྐུ་རང་གི་རིག་པ་ཡིན་པས་སྗེམས་ཉིད་ལས་མ་རྟོགས་པ་ལོགས་ན་མྗེད།

སྣང་གགས་ཀི་ཆོས་ཐམས་ཅད་རང་གི་སྗེམས་ཡིན་པས་ཐམས་ཅད་སྗེམས་སུ་ཤྗེས།

རང་སྗེམས་འོད་གསལ་དུ་ཤྗེས།

འོད་གསལ་གི་རང་བཞིན་ཆོས་ཉིད་དུ་ཤྗེས།

ཆོས་ཉིད་སྗེམས་ཀི་ངང་དུ་གནས་ནས།

སྗེམས་ཅན་ཐམས་ཅད་ལྷའི་བུའི་བདུད་དུ་སོང་ཡང་།

གནོད་པ་སྗེལ་ས་མ་རྗེད།

གནོད་པ་སྗེལ་མཁན་གི་བདུད་དྗེ་ང་ཆོས་ཉིད་ཡིན་པས།

ཆོས་རྗེ་སམ་པོ་པའི་གསུང་ལ།

ཉན་གནས་ཤོ་སོམ་བྱང་ཆུབ་ཡྗེས་ཀིས་ཟིན་བྲིས་སུ་མཛད་པ།

བདག་གིས་ཕྱོགས་ཅིག་ཏུ་བསིགས་པའོ།།

།།ཆོས་ཐུན་དགུ་ཡོད།།

།དགྗེའོ།།

།བཀ་ཤིས་སོ།།

3.5.2 Passage 2\textsuperscript{1537}

[2-6-14b] ཅོང་ཁྲ་དབང་པོའི་ཞེས་གསུང་། ལོ་ཁག་མི་ལུ་པ་པའི་དབང་འཛིན་སོ།།

||སྣ་མར་མཆོག་མི་མི་མི་མི་སྲུང་།||

།།བླ་མ་མཉམ་མྗེད་རིན་པོ་ཆེ།། སྐུ་བཞི་དབྱར་མྗེད་ལྷུན་གིས་གྲུབ།། སལ་ལྡན་སངས་རྒྱས་ངོ་སོད་པའི།། རྟོགས་ལྡན་རིན་པོ་ཆེ་ལ་འདུད།

།ཚེ་འདི་ལ་ལྟོས་ཐག་བཅད་ནས་སྒྲུབ་པ་བྱད་པའི་གང་ཟག་ལ་ཆོས་རོང་པ་གཉིས་ཏྗེ།། སང་བྱ་དང་། བླང་བྱའོ། །དྗེ་ལ་སང་བྱ་ནི།

རྒྱུའི་རྗེན་གི་དུས་ན་ཞྗེན། བདག་པོའི་རྗེན་གི་དུས་ན། ལོག་པའི་དགྲེ་བའི་བཤྗེས་གཉན་དང་ཕྲད། དམིགས་པའི་རྗེན་གི་དུས་ན་འཁྲུལ། དྗེ་བ

\textsuperscript{1536} The related passage in Text 25 (Ra, 1-25-5b - 6b) finishes at this point with: rang sens la rang 'jigs mi dgos so/phyag rgya chen po ngo sprod kyi gdam ngag a+thi /// (see note 1487).

\textsuperscript{1537} Taken from Text 31 (Ki, 2-6-14b - 15a). The annotated translation can be found in 3.2.1 (see pages 214-220).
བརོད་པ་ནི་ཐོས་པའི་ཤེས་རབ་བོ།་དྗེའི་དོན་ནི།་སྗེམས་དྗེ་ཡང་ནས་སྗེ་མ་མོང་།་
ནམ་ཞིག་འགགས་ན་ཡང་འགགས་ཏི་འགགས་པའི་རྒྱུ་མོང་།
གནས་ན་ཡང་དུས་ཅི་ཙམ་གནས་ཏཨ།་སྐྱེ་འགག་མོང་པ་ཉིད་ཀིས་གནས་པ་མོང་་
དངོས་པོ་མོང་དྗེ།་དབྱིབས་དང་ཁ་དོག་ཏུ་གྲུབ་རྒྱུ་མོང་པ།
དངོས་པོ་ངོས་བཟུང་ཐམས་ཅད་དང་བྲལ་བར་ངེས་ཤེས་སྐྱེ་ས་པ་ནི།་བསམ་བྱུང་གི་ཤེས་རབ་བོ།་ཏོབ་པའི་དོན་དྗེ་ཤེས་ཏཨ།་ནམ་མཁའ་ངོས་
བཟུང་ཐམས་ཅད་དང་བྲལ་བ་རྣམ་པར་དག་པའི་དཀིལ་ལྟ་བུ་ལ་སྐྱེམས་པ་ནི།་སོམ་བྱུང་གི་ཤེས་རབ་བོ།
།དྗེ་ཡང་།་ཡོན་ཏན་ཐམས་ཅད་ཁོ་རང་ལ་རང་ཆས་སུ་ཡོད་པས།་ངོ་བོ་ཉིད་ཀི་རྟོག་པ་ཡིན་པས་སོ།་།དྗེ་
ལྟ་རྟོག་པ་ལམ་དུ་འཁྗེར་བའི་གདམས་ངག་གོ།
3.5.3 Passage 3\textsuperscript{1538}

\textsuperscript{1538}Taken from Text 31 (Ki, 2-6-15b - 16a). The annotated translation can be found in 3.2.2 (see pages 220-220).
3.5.4 Passage 4

[[སྐྱེས་པ་དང་ལྨི་གནས། ླྀྐྱེས་པ་དྭགས་པ་གནས། | སྐྱེས་པ་དང་ལྔ་དྭགས་པ་གནས། | སྐྱེས་པ་དང་ལྔ་དྭགས་པ་གནས།]]

[སྐྱེས་པ་དང་ལྔ་དྭགས་པ་གནས། སྐྱེས་པ་དང་ལྔ་དྭགས་པ་གནས། | སྐྱེས་པ་དང་ལྔ་དྭགས་པ་གནས། | སྐྱེས་པ་དང་ལྔ་དྭགས་པ་གནས།]

[སྐྱེས་པ་དང་ལྔ་དྭགས་པ་གནས། སྐྱེས་པ་དང་ལྔ་དྭགས་པ་གནས། | སྐྱེས་པ་དང་ལྔ་དྭགས་པ་གནས། | སྐྱེས་པ་དང་ལྔ་དྭགས་པ་གནས།]

[སྐྱེས་པ་དང་ལྔ་དྭགས་པ་གནས། སྐྱེས་པ་དང་ལྔ་དྭགས་པ་གནས། | སྐྱེས་པ་དང་ལྔ་དྭགས་པ་གནས། | སྐྱེས་པ་དང་ལྔ་དྭགས་པ་གནས།]

[སྐྱེས་པ་དང་ལྔ་དྭགས་པ་གནས། སྐྱེས་པ་དང་ལྔ་དྭགས་པ་གནས། | སྐྱེས་པ་དང་ལྔ་དྭགས་པ་གནས། | སྐྱེས་པ་དང་ལྔ་དྭགས་པ་གནས།]

3.5.4 Passage 4

[[སྐྱེས་པ་དང་ལྔ་དྭགས་པ་གནས། སྐྱེས་པ་དང་ལྔ་དྭགས་པ་གནས། | སྐྱེས་པ་དང་ལྔ་དྭགས་པ་གནས། | སྐྱེས་པ་དང་ལྔ་དྭགས་པ་གནས།]]

1539 Taken from Text 31 (Ki, 2-6-16a - 16b). The annotated translation can be found in 3.2.3 (see pages 220-222).
3.5.5 Passage 5\textsuperscript{1540}

\[\text{[1540]}\]

\[\text{[222-225]}\]

\[\text{[1540]}\]

\[\text{[222-225]}\]

\[\text{[1540]}\]

\[\text{[222-225]}\]
ཤེས་རབ་ཀི་གོ་ཆ་ནི། ཐོས་པའི་ཤེས་རབ་ཚིག་ཏུ་ལན་གསུམ་བརོད། བསམ་པའི་ཤེས་རབ། དྗེའི་དོན་གོ་བར་བྱ། ལྷེའི་དོན་གོ་བར་བྱ། ལྷེའི་དོན་གོ་བར་བྱ། ལྷེའི་དོན་གོ་བར་བྱ། 1541 འཇིག་ཟེར། བཞི་ཅེས་ལྷེའི་དོན་གོ་བར་བྱ། རྗེ་གཅིག་ལ་རྟོགས་པ་གྱུར་ན། དྗེ་མིང་ལ་སོགས་པ། ལྷེའི་དོན་གོ་བར་བྱ། རྗེ་གཅིག་གི་རྣལ་འབྱོར། རྗེ་གཅིག་ལ་རྟོགས་པ་གྱུར་ན། དྗེ་ཙང་ལ་གོམས་པར་བྱས་པས། སྣང་བ་ལྷན་ཅིག་སྗེས་པ་ཆོས་ཀི་སྐུ་དང་། སྣང་བ་ལྷན་ཅིག་སྗེས་པ་ཆོས་སྐུའི་འོད། དྗེ་ཙང་ལ་གོམས་པ་མཐའ་ཕྱིན་ནས་ཆོས་སྐུ་ཐབ་པ་ནི། ལྷེའི་དོན་གོ་བར་བྱ། རྗེ་གཅིག་ལ་རྟོགས་པ་གྱུར་ན། དྗེ་ཙང་ལ་གོམས་པ་མཐའ་ཕྱིན་ནས་ཆོས་སྐུ་ཐབ་པ་ནི། ལྷེའི་དོན་གོ་བར་བྱ། རྗེ་གཅིག་ལ་རྟོགས་པ་གྱུར་ན། དྗེ་ཙང་ལ་གོམས་པ་མཐའ་ཕྱིན་ནས་ཆོས་སྐུ་ཐབ་པ་ནི། ལྷེའི་དོན་གོ་བར་བྱ། རྗེ་གཅིག་ལ་རྟོགས་པ་གྱུར་ན། དྗེ་ཙང་ལ་གོམས་པ་མཐའ་ཕྱིན་ནས་ཆོས་སྐུ་ཐབ་པ་ནི། ལྷེའི་དོན་གོ་བར་བྱ། རྗེ་གཅིག་ལ་རྟོགས་པ་གྱུར་ན། དྗེ་ཙང་ལ་གོམས་པ་མཐའ་ཕྱིན་ནས་ཆོས་སྐུ་ཐབ་པ་ནི། ལྷེའི་དོན་གོ་བར་བྱ། རྗེ་གཅིག་ལ་རྟོགས་པ་གྱུར་ན། དྗེ་ཙང་ལ་གོམས་པ་མཐའ་ཕྱིན་ནས་ཆོས་སྐུ་ཐབ་པ་ནི། ལྷེའི་དོན་གོ་བར་བྱ། རྗེ་གཅིག་ལ་རྟོགས་པ་གྱུར་ན། དྗེ་ཙང་ལ་གོམས་པ་མཐའ་ཕྱིན་ནས་ཆོས་སྐུ་ཐབ་པ་ནི། ལྷེའི་དོན་གོ་བར་བྱ། རྗེ་གཅིག་ལ་རྟོགས་པ་གྱུར་ན། དྗེ་ཙང་ལ་གོམས་པ་མཐའ་ཕྱིན་ནས་ཆོས་སྐུ་ཐབ་པ་ནི། ལྷེའི་དོན་གོ་བར་བྱ། རྗེ་གཅིག་ལ་རྟོགས་པ་གྱུར་ན། དྗེ་ཙང་ལ་གོམས་པ་མཐའ་ཕྱིན་ནས་ཆོས་སྐུ་ཐབ་པ་ནི། ལྷེའི་དོན་གོ་བར་བྱ། རྗེ་གཅིག་ལ་རྟོགས་པ་གྱུར་ན། དྗེ་ཙང་ལ་གོམས་པ་མཐའ་ཕྱིན་ནས་ཆོས་སྐུ་ཐབ་པ་ནི། ལྷེའི་དོན་གོ་བར་བྱ། རྗེ་གཅིག་ལ་རྟོགས་པ་གྱུར་ན། དྗེ་ཙང་ལ་གོམས་པ་མཐའ་ཕྱིན་ནས་ཆོས་སྐུ་ཐབ་པ་ནི། 1541 'joms] CA in Vol. 12 ff. 48a, 'dzom CB. 1542 Taken from Text 25 (Ra, 1-25-7b - 8a). The annotated translation can be found in 3.3.1 (see pages 225-227).
གཙ་ན། ཡོ་སོལ་གི་བློས། རྣམ་རྟོག་ཕྱི་མའི་མདུན་མི་བསུ་བ་ཡིན།
ད་ལྟར་གི་ཤྗེས་པ་རང་གར་རྣལ་མར་ཙེན་གིས་བཞག་ཟྗེར་ཙ་ན།
ད་ལྟར་གང་དུ་ཡང་མི་དམིགས་པ་ལ་ཟྗེར་བ་ཡིན།
སྗེམས་མ་བཅོས་ན་གསལ།
ཆུ་མ་རོགས་ན་དངས་བྱ་བ་ཡིན་པས།
མ་བཅོས་པའི་ངང་ལ་རང་གར་ཙེན་གིས་ཞོག
དྗེ་ལྟར་བཞག་པས།
གསལ་ལ་རྟོག་པ་མྗེད་པ།
སིང་ངྗེ་ཡྗེ་རྗེ་བ་སྗེ་གོལ་རྟོགས་པ་ཙམ་མ་འམ།
དྗེ་ཡུན་རིང་བ་ལ་ཡོན་ཏན་མི་ལྟ།
ཐུང་བ་ལ་སོན་དུ་མི་ལྟ་བ་སོམ།
དྗེའི་རྗེས་ལ།
རྣམ་རྟོག་གཅིག་འོང་།
དྗེ་ལ་གློད་ནས་འཇོག།
འཇུར་བུས་བཅིངས་པའི་སྗེམས་ཉིད་
དྗེ།
།གློད་ན་གོལ་བར་ཐྗེ་ཚོམ་མྗེད།
།བྱ་བ་ཡིན་པས་གློད་པ་[1-25-8a]ཡིན།
དྗེ་ལྟར་གླད་ཅིང་བསོམས་པས།
གསལ་ལ་རྟོག་པ་མྗེད་པ་དྗེ་ཡུན་ཇྗེ་རིང་ཇྗེ་རིང་ལ།
ཅི་ཞིག་ཙ
་ན།
རང་གི་ངོ་བོའི་ནང་དུ་ཕྲིལ་གིས་འགོ་བ་འོང་།
དྗེ་ལྟར།
ཆུ་བོ་རྒྱུན་གི་ཏིང་ངྗེ་འཛིན་བྱ་བ་དྗེ་ལ་ཟྗེར་བ་ཡིན་ནོ།།
ཕྱག་རྒྱ་ཆྗེན་པོ་རྟོགས་ནས།
ཚིག་གནས1543་དཔྱད་ཡང་དོན་འདི་ལ་འབབ་པ་ཡིན་པས།
དྗེ་ལས་མྗེད།
དཔྗེར་ན།
།སྗེམས་ཉིད་ལྷན་ཅིག་སྗེས་པ་ཆོས་ཀི་སྐུ་དང་།
སྣང་བ་ལྷན་ཅིག་སྗེས་པ་ཆོས་སྐུའི་འོད་དོ།
།སྣང་བ་འདི་སྗེམས་ཉིད་ཀི་འོད་ཡིན་ཏྗེ།
1543 gnad] sugg. em., gnas CA in Vo. 12, ff. 42a and B.
1544 Taken from Text 20 (Wa, 1-20-3b - 4b). The annotated translation can be found in 3.3.2 (see pages 227-229).
སྗེམས་ཉིད་གཏན་ལ་འཕྱོོ་སོ་ སྣང་བ་འདི་གཏན་ལ་འབྱོོས་དགོས་ཏྗེ། སྣང་བ་འདི་མེད་པར་ཤེས་པར་བྱ་བ་
དང་། སྣང་བ་འདི། མེད་བཞིན་དུ་སྣང་བ་ཤེས་པའི་ཆོ་འཕྲུལ་དུ་གོ་བ་དང་།
དང་པོ་ཉམས་སུ་མོང་བ་སྨྲར་མི་བཏུབ་པའོ། ལོང་གོས་པ་ཡིན། ཚོས་མཚར་ཆེ།
འོ་ན་འདི་རྒྱུ་ཅི་ལས་བྱུང་ཟྗེར་ན། སྗེམས་ཉིད་ཀི་ཆོ་འཕྱུལ་ཡིན་ནོ། །དྗེས་ན་སྣང་བ་རང་བཞིན་མེད་པ་སོམ་དུ་མ་བཅོས་
པའོ། ལོ་ཏོས་སོམས་ཀིས། སྗེ་ཙམ་ན། ཉམས་ཁོང་ནས་ཤར་ཙམ་ན། སོ་འདོགས་ཕྱི་ནས་ཆོད་དྗེ་འོང་།
དཔྗེར་ན། རབ་རིབ་བམ། མིག་གི་ལིང་ཐོག་བཞིན་ནོ། ཉམས་སུ་མོང་བ་སྨྲར་མི་བཏུབ་པ་ནི།
ལྐུགས་པས་བུ་རམ་མུར་བ་བཞིན་ནོ། དྗེ་ལྟར་སྗེམས་ཉིད་གཏན་ལ་ཕྱོོོས་ཙ་ན།
ཉམས་སུ་ལྗེན་པའི་ཐབས་ནི་གསུམ་སྗེ། སྗེམས་ཉིད་ལྷན་ཅིག་སྗེས་པའི་ངང་ལ་བཞག་
ཐབས་ནི། བྲན་མེད་འབྲིལ་མེད་
[1-20-4a] སོམས་ཉིད་ལ་བཞིན་སྐུ་བཞིན་མི་བུ། བྲན་མེད་ལ་གཞིག་པའི་ཆོ་འཕྲུལ་མི་ཕྱིན་
དང་པོ་དང་། སྣང་བ་འདི། རྣམ་སྟོན་གྱིས་མི་ཁྱེར་བའི་རྣལ་འབྱོར།
[1-20-4b] སྗེམས་ཉིད་ལ་བཞིན་སྐུ་བཞིན་མི་བུ། བྲན་མེད་ལ་གཞིག་པའི་ཆོ་འཕྲུལ་མི་ཕྱིན་
1545 སྗེམས་ཉིད་སོམས་སོ། སྗེ་ཙམ་ན། ཉམས་ཁོང་ནས་ཤར་ཙམ་ན། སོས་བྲལ་
སོ། དྗེ་ཙ་ན། ཆོས་སྐུ་མངོན་དུ་བྱས་ནས། སོན་ལམ་གི་
1546 ིེས་བརྩམས་ལྷོ་གནས་པ་དང་། རིག་པ་སྣ་མ་བྱུར་བར་
[1546] CA in Vol. 12 ff. 82b, 'bras med B.
3.5.8   Passage 8

[2-6-17a] [2-6-17b] [3-3.3.3 (see pages 229-230)].

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1547 la des] B, CA in Vol. 12 ff. 82b om..

1548 Taken from Text 31 (Ki, 2-6-17a - 17b). The annotated translation can be found in 3.3.3 (see pages 229-230).

3.5.9 Passage 9

[1-24-4a] འོ་ན་འཇིག་རྟེན་པ་རྣམས་ཀང་རྣམ་རྟོག་རང་གར་འདུག།

3.5.10 Passage 10

[1-21-3a] འཇིག་རྟེན་པ་ལ་ཕྱག་འཚལ་ལོ།

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1550) Taken from Text 24 (Ya, 1-24-4a). The annotated translation can be found in 3.3.4 (see pages 230-231).

1551) Taken from Text 21 (Zha, 1-21-3a - 3b). The annotated translation can be found in 3.3.5 (see pages 231-233).
3.5.11 Passage 11

[1-23-5b] [[དེ་བོད་ཡི་ནི་ཁོང་ཟོན་ལྡན་ནི་ཞི་གནས་སེམས་དཔེ་ནི་བཞི་སེམས། རྟགས་གཉིས་པ་དང་། དེ་ལྟ་བ་བཟུང་པ་དང་། རྟགས་གཉིས་པ་དང་། མི་བོད་ནི་ནང་ནི་བཟུང་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིས་པ་དང་། རྟགས་གཉིς

1552 Taken from Text 23 ('a, 1-23-5b - 6b). The annotated translation can be found in 3.4.1 (see pages 233-238).
རབ་རང་སྗེམས་སངས་རྒྱས་སུ་མཐོང་།་འབྲིང་རིག་པའི་ངོ་བོ
སྗེམས་དུ་མཐོང་།་ཐ་མ་སོས་པ་སད་པ་ལ་བརྟྗེན་ནས་རྗེ་གཅིག་སོང་།་རབ་ཀིས་སྗེམས་ཀི་ངོ་བོ་ཇི་བཞིན་པར་རྟོགས།་འབྲིང་གིས་དབུགས་འགོ་འོང་མི་ཚོར་བར་རྟོགས།་ཐ་མས་ལུས་མྗེད་དམ་སམ་པར་རྟོགས་སོ།
སྗེམས་ལ་བལྟས་པས་ཅི་ཡང་མ་ཡིན་པའི་དོན་དྗེ་ལ་རིག་པ་ཞྲེས་བྱ།་སྗེམས་ཉིད་ངོ་བོ་མ་བཅོས་མ་བསད་པ་དྗེ་རྣལ་མ།་གསལ་བ།
ཡང་དག་པ།་དུས་ཐམས་ཅད་དུ་རྒྱུན་ཆད་མྗེད་པ་ཡིན་ཏེ།་དྗེ་ལ་གཉིས།་སྣང་ལ་མ་ངྗེས་པ་དང་།་སྣང་ལ་ངྗེས་པའོ།།སོན་ཀའི་ནམ་མཁའི་དཀིལ་ལྟ་བུ་དང་།
སྗེམས་ཉིད་གཉིས་སུ་མྗེད་པར་རྟོགས་པ་དྗེ་སྣང་ལ་མ་ངྗེས་པའོ།།ཡར་ལ་མི་རྗེ།་མར་ལ་མི་དོགས།་གཞན་གིས་བསྒྱུར་ཡང་མི་འགྱུར་བ་དྗེ་སྣང་ལ་ངྗེས་པའོ།།མ་ངྗེས་པ་ལ་ཡང་ཞི་གནས་ཀི་བདྗེ་བ་དང་་
མི་རྟོག་པ་འོང་སྗེ།་ཉམས་ལ་རྗེས་ཡིན་ནམ་སམ།་རྗེས་མིན་ནམ་སམ་པ་དྗེ།་མི་རྟོག་པས་རྒྱུ་བྱས་ནས་མར་ལྡོག་ཉྗེན་ཡོད་དོ།
དང་པོ་སོབ་པའི་དུས་རིག་པ་གསལ་སིང་ངྗེ་བ་དྗེ་ལ་བསབ།་དྗེ་ཡང་།་ཤྷེས་པ་མ་ཡྗེངས་པ་ལ་བསབ།་དྗེ་ཡང་།་རིག་པའི་ངོ་བོ་མ་ཡྗེངས་པ་ལ་བསབ།
དྗེ་གོམས་ཙ་ན།་རང་ལ་ངྗེས་ཤྷེས་སྗེ་བ་ཡིན་གསུང་།་སྗེམས་ཉིད་ཀི་ངོ་བོ་མ་ཤོར་བར་བྱས་ན།་རྣམ་རྟོག་ཅི་བྱུང་ཡང་ཆོས་སྐུ
ཡི་དམ་ལྷར་བསྗེད་ནས་འོད་གསལ་འབའ་ཞིག་བསོམ།་གསལ་སིང་ངྗེ་བ་དྗེ་ཉམས་མོང་ཡིན།་དྗེ་ལ་མ་ཡྗེངས་པ་
དྗེ་གནས་པ་ཡིན།་ཤྷེས་རབ་ཀི་1553ཅིའི་ངོ་བོར་ཡང་མ་མཐོང་བ་དྗེ་རྟོགས་པ་ཡིན།
གསལ་ལ་མ་འགགས་པ་སད་ཅིག་མའི་ཤྷེས་པ་རྗེ་གཅིག་གི་རྣལ་འབྱོར་ཡིན།
རིག་པའི་ངོ་བོ་སྗེ་མྗེད།་ཡོད་མྗེད་ལས་འདས་པ་ར་

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1553 kyis] CA in Vol. 12 ff. 7a, kyi CB.
རྟོགས་པ་དེ་སོས་བྲལ་གི་རྣལ་འབྱོར་ཡིན།་སྣ་ཚོགས་སུ་སྣང་ཡང་རང་བཞིན་ཅིག་ཏུ་རྟོགས་པ་དེ་དུ་མ་རོ་གཅིག་གི་རྣལ་འབྱོར་ཡིན་སྣང་སོང་དབྱར་མེད་དུ་རྒྱུན་ཆད་མེད་པར་རྟོགས་པ་དེ་མཉམ་བཞག་ཆེན་པོ་ཡིན་ནོ།

སྗེམས་ཀི་ངོ་བོ་ནི་སོན་ཀའི་ནམ་མཁའི་དཀིལ་ལྟ་བུ།་རྗེ་དོགས་མཛད་པ།་མི་འགྱུར་བ།་དུས་ཐམས་ཅད་དུ་རྒྱུན་ཆད་མཛད་པ་དེ་ཡིན།་དྗེ་ལ་སོབ་པའི་དུས་སུ།་རིག་1554པ་གསལ་ལ་མ་ཡེངས་པར་བསབ།་དྗེ་ལ་གོམས་ཙ་ན།་རང་ལ་ངོ་སྐེས་སྐེ་བ་ཡིན།་སྗེམས་ཀི་ངོ་བོ་དྗེ་མ་ཤོར་བར་བྱས་ནས།་རྣམ་རྟོག་སྣམ་པ་ཐམས་ཅད་སྗེམས་སུ་ཤེས་པར་བྱའོ།།ཞི་གནས་ཀི་ནང་རྟགས་སུ་དུ་བ་ལྟ་བུ།་སིག་སྒྱུ་ལྟ་བུ།་སིན་བུ།་མྗེ་ཁྗེར་ལྟ་བུ།་སིན་མཛད་པའི་ནམ་མཁའ་ལྟ་བུ་འོང་སྣེ།

དྗེ་ཡོད་སྗེས་ཀི་ཤྐོར་བར་བྱས་ནས།་རྣམ་རྟོག་སྣམ་པ་ཐམས་ཅད་སྗེམས་སུ་ཤེས་པར་བྱའོ།།ཞི་གནས་མཐར་ཕྱིན་པའི་དུས་སུ།་ནང་རྟགས་མར་མྗེ་ལྟ་བུ་འོང་སྣེ།

[1-23-6b] ཕྱི་ནྟ་དམ་ནི་སྣང་ལེགས་པ་དབང་པར་ལུང་དུ་བྱུང་ཙ་ན།་ལྟག་མཐོང་གི་ཤེས་རབ་ཅྗེས་བྱ་སྐེ།་ཡང་དག་པའི་ཡོན་ཤེས་ལ་དབང་བ་ཡིན།།ཅྗེས་གསུང་ངོ་།།ཕྱི་ནྟ་དམ་ནི་སྣང་ལེགས་པ་དབང་པར་ལུང་དུ་བྱུང་ཙ་ན།་ལྟག་མཐོང་གི་ཤེས་རབ་ཅྗེས་བྱ་སྐེ།

1554 rig] CA in Vol. 12 ff. 7a, rigs CB.
## APPENDICES

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APPENDIX A1: Parallel passages to the certainty about experiences: a case study

<table>
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<th>TEXT 23</th>
<th>TEXT 4</th>
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</tr>
</thead>
<tbody>
<tr>
<td>[1-23-5b]</td>
<td></td>
<td>[1-4-4a]</td>
</tr>
<tr>
<td>བུད་རིག་བོད་ དཔེ་ལྡན་ བོད་ལྗོངས་ ཐེ་བ་ལྡན་</td>
<td>རྒྱུ་བཞི་ཡིན་ཏྗེ། བླ་མའི་བྱིན་ དཀར་ཆེན་ དེ་བ་དང་། རྟའི་ལོག་ དེས་པས། དེ་བ་དང་། དྭགས་པ་ དེ་བ་དང་། སྐོག་པ་ བསྐྱེད་པ་དེ་བ་དང་།</td>
<td>[2-6-20b]</td>
</tr>
<tr>
<td>ཤི་གནས་སྗེ་བའི་རྒྱུ་ བཞི་ ལྟེ། སྐོག་པ་ དེ་བ་དང་། དྭགས་པ་ དེ་བ་དང་། སྐོག་པ་ བསྐྱེད་པ་དེ་བ་དང་།</td>
<td>རྒྱུ་བཞི་ཡིན་ཏྗེ། བླ་མའི་བྱིན་ དཀར་ཆེན་ དེ་བ་དང་། རྟའི་ལོག་ དེས་པས། དེ་བ་དང་། དྭགས་པ་ དེ་བ་དང་། སྐོག་པ་ བསྐྱེད་པ་དེ་བ་དང་།</td>
<td>རྒྱུ་བཞི་ཡིན་ཏྗེ། བླ་མའི་བྱིན་ དཀར་ཆེན་ དེ་བ་དང་། རྟའི་ལོག་ དེས་པས། དེ་བ་དང་། དྭགས་པ་ དེ་བ་དང་། སྐོག་པ་ བསྐྱེད་པ་དེ་བ་དང་།</td>
</tr>
</tbody>
</table>

1555 See note 1526 for a summary of the differences. Note this appendix should be displayed facing-page.
སྙིང་པོ་གནས་བགཅོད་པའི་ཞིང་། རབ་མ་བཅོས་པར་མ་སད་པར་རྣལ་མ་གསལ་ལ་དག་པ་དུས་ཐམས་ཅད་དུ་རྒྱུན་ཆད་པ་མྗེད་པ་དྗེ་ཡིན་ཏེ། དྗེ་ལ་ཡང་གཉིས་ལས། ལྣང་ལ་ངོས་པ་དང་ལྣང་ལ་མ་ངོས་པའོ། །སོན་ཀའི་ནམ་མཁའ་ལྟ་བུ་དང་། སྙིང་པོ་གཉིས་སུ་མྗེད་པར་རྟོགས་པ་དྗེ་སྣང་ལ་ངོས་པ་ཡིན་ཏེ། ཡར་སངས་རྒྱས་ལ་མི་རྗེ། ཐོ་མ་བསད་པར་རྟོགས་ཏེ། ཞི་གནས་ཀིས་བདྗེ་བ་དང་མི་རྟོག་པ་འོང་ཡང་། ཉམས་ལ་རྗེས་ཡིན་ནམ་སམ། ཐོ་མ་ཞིག་པའི་ཞབས་ཀའི་ཞུགས་དཀར་པོ་གཙུག་སམ། ཞི་གནས་ཀིས་བདྗེ་བ་དང་མི་རྟོག་པ་འོང་ཡང་།
ལྷག་མཐོང་གི་ཤྗེས་རབ་ཅྗེས་བྱ་སྗེ།་ཡང་དག་པའི་ཡྗེ་དབང་བ་ཡིན།་སིན་མྗེད་པའི་ནམ་མཁའ་ལྟ་བུ།་ནང་རྟགས་མར་མྗེ་ལྟ་བུ་འོང་སྗེ།་དྗེ་ཡྗེ་ཤྗེས་ལ་སིན་བུ་མྗེ་ཁྗེར་ལྟ་བུ།་སིན་མྗེད་པའི་ནམ་མཁའ་ལྟ་བུ་སོས་པ་ཐམས་ཅད་སྗེམས་སུ་ཤྗེས་པར་བྱའོ།།ཞི་སྗེམས་ཀི་ངོ་བོ་དྗེ་མ་ཤོར་བར་བྱས་ནས།་རྣམ་རྟོག་ནམ་མཁའི་་དཀིལ་ལྟ་བུ།་རྗེ

བསག་ཆྗེན་པོ་ཡིན་ནོ།།སྗེམས་ཀི་ངོ་བོ་ནི་སོན་ཀའི་དབྱངས་མྗེད་དུ་རྒྱུན་ཆད་མྗེད་པར་རྟོགས་པ་དྗེ་མཉམ་འབྱོར་ཡིན།་སྣ་ཚོགས་སུ་སྣང་ཡང་རང་བཞིན་ཅིག་ཏུ་མྗེད་ལས་འདས་པར་རྟོགས་པ་དྗེ་སོས་བྲལ་་གི་རྣལ་གཅིག་གི་རྣལ་འབྱོར་ཡིན།་རིག་པའི་ངོ་བོ་སྗེ་མྗེད།་གསལ་སིང་ངྗེ་བ་དྗེ་ཉམས་མོང་ཡིན།

ཡི་དམ་ལྷར་བསྗེད་ནས་འོད་གསལ་འབའ་ཞིག་བསོམ།

སྐུ་ཡིན།

ཀི་ངོ་བོ་མ་ཤོར་བར་བྱས་ན།

ཙ་ན།

བསབ།

རང་ལ་ངྗེས་ཤྗེས་སྗེ་བ་ཡིན་གསུང་།

རིག་པའི་ངོ་བོ་མ་ཡྗེངས་པ་ལ་བསབ།

དྗེ་ཡང་།

ནམ་མཁའ་ལ་སིན་དང་།

རྣམ་རྟོག་འཕྲོར་མ་བཏུབ་ན་སར་ཐུ་བ་

ནམ་མཁའ་རང་ལ་དྗེངས་ནས་

6

b་

དུ་བ་ལྟ་བུ།་སིག་སྒྱུ་ལྟ་བུ།་

སིག་སྒྱུ་བྱུང་ཙ་ན་ཅུང་ཟད་ཡྗེ་

དོགས་མྗེད་པ།་མི་འགྱུར་

གསལ་སིང་ངྗེ་བ་དྗེ་ཉམས་མོང་ཡིན།

ནས།

བསོམ།

ཡིན།

འགོ་བ་དང་འདྲ་སྗེ།

ཡིན་ཡང་།

དཔྗེར་ན་ནམ་མཁའ་རང་བཞིན་གིས་རྣམ་པར་དག་པ་

ཀཟུགས་མྗེད་དུ་སྗེ་ཉེན་ཡོད་གསུངས།

གསུ

གསུང་།

མདོག་ནི་ཐ་དད་ཀང་།

ཡིན་ཡང་།

ཡིན་གསུང་།

བར་བྱས་ནས།

རྣམ་རྟོག་ཅི་བྱུང་ཡང་ཆོས་

ཁུ་

པ་ལ་བསབ།

དྗེ་ཡང་རྣམ་རྟོག་གོགས་སུ་འགོ་བ་

བ་ཡིན།

དྗེ་ཡང་རིག་

སྗེམས་ཉིད་ཀི་ངོ་བོ་མ་ཤོར་

དྗེ་ལ་གོམས་ཙ་ན་

དྗེ་ལ་མ་ཡྗེངས་པ་

དྗེ་ཡང་རིག་

སྗེམས་ཀི་ངོ་བོ་ལྷ་ཁྱུང་

རིག་པ་མ་ཡྗེངས་པ་ལ་བསབ།

ཅི་བྱུང་ཡང་དུས་སུ་རིག་པ་གསལ་སིང་བ་ལ་

ནས་བོས་པའི་དུས་སུ་རིག་པ་གསལ་སིང་བ་ལ་

TEXT 23

TEXT 4

TEXT 31
དང་པོ་སོབ་པའི་དུས་སུ་རིག་པ་གསལ་སིང་ངྗེ་བ་དྗེ་ལ་བསབ།

 TEXT 11

 TEXT 10A

 TEXT 10B
སྣང་ལ་ངེས་པ་དང་། ་མ་ངེས་པ་གཉིས། ་སྣང་བ་ནི་བདྗེ་གསལ་མི་རྟོག་པ་ནི་སྗེམས་ཀི་ངོ་བོསྣ་གྱེས་བྱ།་དྗེ་ཉིད་སྗེམས་ཀི་ངོ་བོར་རྒྱུན་ཆད་མེད་པར་ཤྗེས་པ་ནི། ་སྣང་ལ་མ་ངེས་པའོ། ་མ་ངེས་པ་ནི་འཇིག་རྟྗེན་པའི་ལྟ་བ་མཐར་ཐུག་ཡིན། ་དྗེ་ལ་མཆོག་འཛིན་དུ་བྱན་ན། ་ཁམས་གསུམ་དུ་གོལ། ་ཏིང་ངྗེ་འཛིན་གི་རལ་སོང་བ་ན། ་དྗེ་ལ་མ་ཞྗེན་པར། ་རྣམ་རྟོག་དྗེ་ཉིད་རིག་པར་འཁྗེར། ་རིག་པ་ཡོན་ཤྗེས་སུ་འཁྗེར་བ་ནི། ་ཏིང་ངྗེ་འཛིན་གི་རལ་སོང་བའོ། །ཅྗེས་གསུང་ངོ། །ཚེ་འདི་བློས་བཏང་བ་ཅིག་དགོས་པ་ཡིན་གསུང་ངོ། །ཡང་བླ་མའི་ཞལ་ནས། །ཆོས་ཉིད་སོང་པ་ལ་དངོསཔོའི་ཁོང་ཚངས་མི་གཞུག། །རིག་པ་གཅྗེར་བུ་ལ་མཚནམའི་གོས་ཀིས་མི་བཀི། །སྐྱེབས་ཉིད་གཉུག་མ་ལ་ཆགསསང་གི་རྟྗེན་མི་བཅའ། །ཡྗེ་ཤྗེས་རྣམ་དག་ལ་དགྗེ་སིག་གི་བློས་མི་དཔྱད། །མཚནམ་རང་གོལ་ལ་བདག་འཛིན་གི་མདུད་པས་མི་གདབ། །ཡྗེ་སོང་ཡྗེ་བྲལ་ལ་དངོསཔོའི་མཚནམ་མི་གཟུང་གསུང་ངོ། །བླ་མ་རྟོགས་ལྡན་ཅིག་གིས་སོབ་མ་སལ་ལྡན་ཚེ་འདི་བློས་བཏང་བ་ཅིག་དང་ཕྲད་ནས། །བླ་མ་དྗེས་མ་སིན་པ་སིན་པར་བྱེད་པའི་དབང་རྣམ་པ་བཞི་མཛད་ནས། །སིན་ཏྗེ་གོལ་བར་བྱེད་པའི་ཐབས་བསྐད་རོགས་གཉིས་ལ་སོབ་པ་ཡིན། །བསྐད་རིམས་ལྷའི་སྐུ་སྒྱུ་མ་ལྟ་བུ་བསོམ་པ་དང་། །ར་རླུང་བསོམ་པ་དང་། །སོས་པ་དང་བཅས་པའི་རོགས་རིམ་ཀང་དྗེ་ཡིན། །སོས་མྗེད་ཀི་རོགས་རིམ་ནི་འོད་གསལ་སྐྱེས་ཀི་སོང་ཉིད་མངོན་སུམ་དུ་གཟིགས་པ་འདི་ལགས། །དྗེ་ལ་མ་ཡངས་པར་བསོམས་རང་ལ་ངེས་སྐད་པེསྐུན་པ་དང་། །ནམ་མཁའི་སིན་ལྟར་རང་ཞིར་འགོ། །གནས་པ་ཡུན་རིང་བ་ལ་ཡོན་ཏན་དུ་མི་བལྟ། །གཟུགས་[1-4-5a] །དེ་ཡོན་ཏན་བཟང་བསྐྱུབས་ལོག་[1-4-5a] །གཟུགས་[1-4-5a] །དེ་ཡོན་ཏན་བཟང་བསྐྱུབས་ལོག་[1-4-5a] །གཟུགས་[1-4-5a] །དེ་ཡོན་ཏན་བཟང་བསྐྱུབས་ལོག་[1-4-5a] །གཟུགས་[1-4-5a]
སྣང་ལ་ངེས་པ་དང་། ་མ་ངེས་པ་གཉིས། ་སྣང་བ་ནི་བདྗེ་གསལ་མི་རྟོག་པ་ནི་སྗེམས་ཀི་ངོ་བོ་སྗེ། ་སྣང་བ་ཅིན་བྱ། ་དྗེ་ཉིད་སྗེམས་ཀི་ངོ་བོར་རྒྱུན་ཆད་མྗེད་པར་ཤྗེས་པ་ནི་། ་བདྗེ་གསལ་མི་རྟོག་པར་སྣང་ཡང་སྗེམས་ངོ་མ་ཤྗེས་པ་ནི། ་སྣང་ལ་མ་ངེས་པའོ། ་མ་ངེས་པ་ནི་འཇིག་རྟྗེན་པའི་ལྟ་བ་མཐར་ཐུག་ཡིན། ་དྗེ་ལ་མཆོག་འཛིན་དུ་བྱས་ན། ་ཁམས་གསུམ་དུ་གོལ། ་ཏིང་ངེ་འཛིན་གི་་རལ་སོང་བ་ན། ་དྗེ་ལ་མ་ཞྗེན་པར། ་རྣམ་རྟོག་དྗེ་ཉིད་རིག་པར་འཁྗེར། ་རིག་པ་ཡྗེ་ཤྗེས་སུ་འཁྗེར་བ་ནི། ་ཏིང་ངེ་འཛིན་གི་རལ་སོང་བའོ། ་ཅྗེས་གསུང་ངོ། །བླ་མ་རྟོགས་ལྡན་གིས་སོབ་མ་སལ་ལྡན་ཚེ་འདི་ཉིད་བློས་བཏང་བ་ཅིག་དང་ཕྲད་ན། །བླ་མ་དྗེས་མ་སིན་པ་སིན་པར་བྱྗེད་པའི་དབང་བཞི་བསྐུར་ནས། །སིན་པ་གོལ་བར་བྱྗེད་པའི་ལམ་བསྗེད་རོགས་གཉིས་ལ་སོབ་པ་ཡིན་ཏྗེ། །བསྗེད་རིམ་ནི་ལྷའི་སྐུ་སྒྱུ་མ་ལྟ་བུ་བསོམ་པ་ཡིན། །རོགས་རིམ་ནི་སོས་བཅས་ར་རླུང་ཡིན། །སོས་མྗེད་ནི་འོད་གསལ་བའི་སྗེམས་སོང་པ་ཉིད་ཡིན། །དྗེ་ལ་མ་ཡངས་པར་བསོམས་རང་ལ་ངྗེ་ཤྗེས་སྗེསསྗེམས་ཀི་ངོ་བོ་མ་ཤོར་ན་རྣམ་རྟོག་ཕྲ་མོ་བྱུང་ཡང་མི་ལྟ། །ནམ་མཁའི་སིན་ལྟར་རང་ཞིར་འགོ། །གནས་པ་ཡུན་རིང་བ་ལ་ཡོན་ཏན་དུ་མི་བལྟ། །གཟུགས་ །[1-10-17a] །དྗེ་ལྟར་བསྗེད་རོགས་གཉིས་བསོམས་པས་ཡོན་ཏན་བརྒྱད་འབྱུང་སྗེ། །རྟགས་དུ་བ་ལྟ་བུ་བྱུང་ན། །རླུང་དང་སྣང་བ་འགགས་ནས་རླུང་དྷཱུ་ཏིར་ཚུད་པ་ཡིན། །ལུས་ཁོལ་བུར་བདྗེ་བ་དང་། །གཞོག་ཕྱད་བདྗེ་བ་དང་། །བདྗེ་བ་མི་སོམས་པ་ནི་ར་གནས་གཞན་དུ་རླུང་ཟིན་པ་ཡིན།
རྟགས་གཉིས་པ་ཤར་ཙ་ན།
སྣང་བ་ཉམས་སུ་མོང་བ་འོང་སྗེ།
ཕྱིའི་སྣང་བ་འདི་ལ་མི་ཟྗེར།
སྗེམས་ཀིས་སྗེམས་ཉིད་ཉམས་སུ་མོང་བ་བྱ་བ་ཡིན།
རྟགས་གསུམ་པ་ཤར་ཙ་ན་གསལ་བ་མི་རྟོག་པ་འབྱུང་།
དྗེ་བསོམ་པའི་མཐར་ཐུག་པ་ཡིན།
རླུང་སྗེམས་གནས་སུ་ཚུད་པ་ཡིན།
རྟགས་བཞི་པ་ཤར་ཙ་ན།
ལྟ་བའི་དོན་ཆོས་ཉིད་ཐམས་ཅད་རིག་ཅིང་གསལ་བ་དང་ཕྲིན་ལས་རྣམ་པ་བཞི་འགྲུབ་སྐྱེ།
ལྟ་བའི་དོན་བྱ་བ་ཡིན།
སྗེམས་ཉིད་ལ་བློ་ངྗེས་པའོ།
།ཆོས་ཐམས་ཅད་རིག་ཅིང་གསལ་བ་ནི་འཁོར་བ་དང་མ་ངན་ལས་འདས་པ་ཐམས་ཅད་འོད་གསལ་དུ་འཆར་བའོ།
།ཕྲིན་ལས་བཞི་ནི་བཟླས་པ་ལ་སོགས་པ་བྱ་མི་དགོས་པའི་ཕྲིན་ལས་བཞི་ཀ་བྱས་ཀང་ཚེགས་ཆུང་ངུས་འགྲུབ་པའོ།
།རླུང་འོད་གསལ་དུ་ཚུད་པའི་དུས་སུ་ཡྗེ་ཤྗེས་ཀི་རྟགས་འབྱུང་སྐྱེ།
ལུས་འཇའ་ཚོན་ནམ་འོད་ཀི་གོང་བུ་ལྟ་བུ་ཡང་འབྱུང་ངོ་།
།དྗེ་ཡོན་ཏན་ཉམས་སུ་བླངས་ཤིང་བསོམས་པ་དང་།
མཆོག་གི་རྣལ་འབྱོར་པ་ཞྱིས་ཆོས་ཀི་སྐུ་བདྗེ་བ་ཆྗེན་པོ་མངོན་དུ་འགྱུར་རོ།
།དྗེ་ནས་སྗེམས་ཅན་གི་དོན་དུ་གཟུགས་སྐུ་གཉིས་འབྱུང་བར་འགྱུར་རོ།
།གཉུག་མའི་སིང་པོ་འབྱུང་བ་ཅྗེས་བྱ་བ་རོགས་སོ།།

།ཐོད་པོ་ཞིག་གི་གཉུག་མའི་སིང་པོ་འབྱུང་བ་ཅྗེས་བྱ་བ་རོགས་སོ།།

།ཐོད་པོ་ཞིག་གི་གཉུག་མའི་སིང་པོ་འབྱུང་བ་ཅྗེས་བྱ་བ་རོགས་སོ།།

།ཐོད་པོ་ཞིག་གི་གཉུག་མའི་སིང་པོ་འབྱུང་བ་ཅྗེས་བྱ་བ་རོགས་སོ།།
རྟགས་གཉིས་པ་ཤར་ཙམ་ན་སྣང་བ་ཐམས་ཅད་ཉམས་སུ་མོང་བ།
འདི་ལྟ་བུ་འབྱུང་།
རྟགས་གཉིས་པ་ཤར་ན།
སྣང་བ་ཉམས་སུ་མོང་བ་འོང་སྗེ།
ཕྱིར་སྣང་བ་འདི་ལ་མི་ཟྗེར།
སྗེམས་ཉིད་ཉམས་སུ་མོང་བ་ཡིན།
རྟགས་བཞི་པ་ཤར་ན།
ལྟ་བ་འདི་དོན་དང་ཆོས་ཐམས་ཅད་རིག་ཅིང་གསལ་བ་དང་།
ཕྲིན་ལས་བཞི་འགྲུབ།
ལྟ་བའི་དོན་ནི་སྗེམས་ཉིད་ལ་བློ་ངྗེས་པའོ།།
རིག་ཅིང་གསལ་བ་འཁོར་འདས་ཐམས་ཅད་འོད་གསལ་དུ་འཆར་བའོ།
ཕྲིན་ལས་བཞི་འགྲུབ་པ་ནི།
བསྗེན་པ་བྱ་མི་དགོས་པར་ཚེགས་མྗེད་དུ་འགྲུབ་པའོ།
།བཞི་པ་ཞི་གནས་མཐར་ཕྱིན་པ་སྗེ།
རླུང་འོད་གསལ་དུ་ཚུད་པའོ།
།ལྔ་པ་འབྱུང་ན་ལྷག་མཐོང་གི་ཤྗེས་རབ་སྗེས་པ་ཡིན་ཏྗེ།
ཡྗེ་ཤྗེས་ཀི་རྟགས་ལུས་འཇའ་ཚོན་ནམ།
འོད་ཀི་གོང་བུར་མཐོང་བའམ།
བལྟ་བྱ་དང་བལྟ་བྱར་མྗེད་པར་སོང་པར་འོང་བའོ།
ཁམས་གསུམ་ལས་འདས་ཤིང་བློ་དང་བྲལ་བ་ལ་སོན་པ་མྗེད་པ་ཟྗེར་བ་ཡིན་གསུང་།
སྣང་གགས་ཀི་ཆོས་སུན་དབྱུང་བ་གོགས་པོ་འཛའ་བོས་སླུས་པ་ལྟ་བུ་འབྱུང་།
འཇིག་རྟྗེན་པའི་བདྗེ་བ་[11-11-9b]ལ་ཡིད་མི་རྟོག་པ་མཁས་པས་འཇའ་ཚོན་མཐོང་བ་ལྟ་བུ་འབྱུང་།
ཅིར་སྣང་བ་ཐམས་ཅད་ཆོས་ཉིད་དུ་སྣང་བས།
གསྗེར་གླིང་ནས་ར་གན་བཙལ་ཀང་མི་རྗེད་པ་ལྟ་བུ་འབྱུང་།
སྣང་གགས་ཐམས་ཅད་ཉམས་ལ་ཐིམ་པས།
ལན་ཚྭ་ཆུ་ལ་ཐིམ་པ་ལྟ་བུའི་ཉམས་འབྱུང་།
ཟབ་མོའི་ཆོས་ལ་དུང་དུངས་བྱེད་པ་བུ་དང་ཕ་རིང་དུ་མ་ཕྲད་པ་ལྟ་བུ་འབྱུང་།
རང་གིས་ཤྗེས་པ་ངོ་མཚར་སྗེས་ནས་དབུལ་པོས་གཏྗེར་རྗེད་པ་ལྟ་བུ་འབྱུང་།
ཟབ་མོའི་ཆོས་མ་ལུས་པ་ཇི་བཞིན་ཤྗེས་པ་ཀ་ལི་ཀའི་ཕྲུག་གུ་ལྟ་བུ་འབྱུང་།
རྟོགས་པའི་སྗེམས་ཅན་ལ་སིང་རྗེ་ཆྗེན་པོ་ལྷག་པར་སྗེབ།
འདོད་ཆགས་ཅན་གིས་བུད་མྗེད་གཟུགས་མཛེས་པ་མཐོང་བ་ལྟ་བུ་འབྱུང་།
དྗེའི་ཡོན་ཏན་ཉམས་སུ་བླངས་ཤིང་བསོམས་པ་དང་།
མཆོག་གི་རྣལ་འབྱོར་པ་ཞྗེས་ོས་ཀི་སྐུ་བདྗེ་བ་ཆྗེན་པོ་མངོན་དུ་འགྱུར་རོ།
དྗེ་ནས་སྗེམས་ཅན་གི་དོན་དུ་གཟུགས་སྐུ་གཉིས་འབྱུང་བར་འགྱུར་རོ།
དཀར་གཉུག་མའི་སིང་པོ་འབྱུང་བ་ཅྗེས་བྱ་བ་རོགས་སོ།།
APPENDIX A2: Parallel Passages

TEXT 19

Section 1 (see note 143)

[1-19-1b] གཉིས་[བསམ་བློས་པ་]རྣམས་པ་དམ་པ་རྣམས་ལ་ཕྱག་འཚལ་ལོ། །ལྷོ་བུ་དེ་བསམ་བློས་པ་དམ་པ་རྣམས་ལྷོ་བུ་འཕྲིན་པ་མི་བསྟེན་པ་ རྣམས་བཞིན་དུ་འདུག་ཀྱང་མི་འོང་། དེ་རྣམས་བཞིན་དུ་འདུག་ཀྱང་མི་འོང་། སྐྱེ་བཞིན་དུ་འདུག་ཀྱང་མི་འོང་།

Section 1 (see note 149)

དྗེ་ནས་བསྟན་གི་དོན་བྱེད་པ་ཅིག་བྱེད་པ་ཅིག་བྱེད་པ་ཅིག་བྱེད་པ་ཅིག་ buz

Section 1 (see note 169)

འཕྲིན་པ་དྲུག་གི་སྐབས་ཅུག་པ་མ་སྤྱི་ནད་དང་འཇིགས་པས་དང་འདི་ཡིན། དཔེར་དེ་བསྟན་ཅི་རྣམས་པ་ངོ་བོ་མ་བཅོས་པ་རང་གསལ་དུ་སིང་ངྗེ་ཡྗེ་རྗེ་བ་འདི་རང་ཡིན།

1556 Note this appendix should be displayed facing-page.
### PARALLEL PASSAGES

#### Text 6 (Cha, 1-6-6a)

<table>
<thead>
<tr>
<th>འབུང་དགོས།</th>
<th>མ་བཅོས་པ་རང་གསལ་ཙམ་དུ་སིང་ངྗེ་ཡྗེ་རྗེ་བ་འདི་རང་ཡིན།</th>
<th>གི་རང་རིག་པའི་ངོ་བོ་གསལ་ལ་གོ་མ་འགགས་པ་འདི་སོམ་པ་ཡིན་ཏྗེ།</th>
<th>སོམ་པ་བྱ་བ་ཡིན།</th>
<th>སྗེས་ཀི་མཚན་ཉིད་བྱ་བ།</th>
<th>ལ།།ཡང་།</th>
</tr>
</thead>
<tbody>
<tr>
<td>འཁོར་འདས་ཐམས་ཅད་ལ་ཁབ་པའི་འདུས་མ་བྱས་དྗེ་ཡིན་ནོ།</td>
<td>དྗེ་ཡང་དག་པར་རོགས་པའི་སངས་རྒྱ་ཕྱིས་དལ་འབྱོར་ལ་ཕྱི་ཕྱག་འཚལ་ནས།</td>
<td>མཚན་ཉིད་གསུམ་ཡིན།</td>
<td>ཚེ་འདིས་ཀུན་ནས་བསངས་པའི་ཆོས་བརྒྱད་ཡིན་པས་འཁོར་བ་།</td>
<td>གུས་བྱས་ཀང་མི་ཕན།</td>
<td>ཞེས་ཙ་ན་ཅི་བྱྗེད་ཐམས་ཅད་སྗེམས་ཅན་གི་དོན་བྱེད་པ་ཅིག་འོང་པ་ཡིན།</td>
</tr>
</tbody>
</table>

#### Text 6 (Cha, 1-6-7b - 8a)

| འཁོར་འདས་ཐམས་ཅད་ལ་ཁབ་པའི་འདུས་མ་བྱས་དྗེ་ཡིན་ནོ། | དྗེ་ཡང་དག་པར་རོགས་པའི་སངས་རྒྱ་ཕྱིས་དལ་འབྱོར་ལ་ཕྱི་ཕྱག་འཚལ་ནས།  | མཚན་ཉིད་གསུམ་ཡིན།  | ཚེ་འདིས་ཀུན་ནས་བསངས་པའི་ཆོས་བརྒྱད་ཡིན་པས་འཁོར་བ་  | གུས་བྱས་ཀང་མི་ཕན།  | ཞེས་ཙ་ན་ཅི་བྱྗེད་ཐམས་ཅད་སྗེམས་ཅན་གི་དོན་བྱེད་པ་ཅིག་འོང་པ་ཡིན།  |

#### Text 21 (Zha, 1-21-5b - 6a)

<table>
<thead>
<tr>
<th>འབུང་དགོས།</th>
<th>མ་བཅོས་པ་རང་གསལ་ཙམ་དུ་སིང་ངྗེ་ཡྗེ་རྗེ་བ་འདི་རང་ཡིན།</th>
<th>གི་རང་རིག་པའི་ངོ་བོ་གསལ་ལ་གོ་མ་འགགས་པ་འདི་སོམ་པ་ཡིན་ཏྗེ།</th>
<th>སོམ་པ་བྱ་བ་ཡིན།</th>
<th>སྗེས་ཀི་མཚན་ཉིད་བྱ་བ།</th>
<th>ལ།།ཡང་།</th>
</tr>
</thead>
<tbody>
<tr>
<td>འཁོར་འདས་ཐམས་ཅད་ལ་ཁབ་པའི་འདུས་མ་བྱས་དྗེ་ཡིན་ནོ།</td>
<td>དྗེ་ཡང་དག་པར་རོགས་པའི་སངས་རྒྱ་ཕྱིས་དལ་འབྱོར་ལ་ཕྱི་ཕྱག་འཚལ་ནས།</td>
<td>མཚན་ཉིད་གསུམ་ཡིན།</td>
<td>ཚེ་འདིས་ཀུན་ནས་བསངས་པའི་ཆོས་བརྒྱད་ཡིན་པས་འཁོར་བ་</td>
<td>གུས་བྱས་ཀང་མི་ཕན།</td>
<td>ཞེས་ཙ་ན་ཅི་བྱྗེད་ཐམས་ཅད་སྗེམས་ཅན་གི་དོན་བྱེད་པ་ཅིག་འོང་པ་ཡིན།</td>
</tr>
</tbody>
</table>
ནས་ཡིན་པོ་ནས། �endet གནའ་འབུར་མཁན་ཐེག་པ་མན་པ་དགོས་དང་ཆོས་གནད་དུ་མ་ཕོག་པ་ཡིན།ཞེས་བསྒྲུབ་གཞི་དུ་མ་བསག་པ་ཤེས་པའི་ཚིག་བོད་ནི་བ་དུ་བཟོད་པ་དགོས་པ་ཡིན།

Section 2 (see note 184)

དང་ལ་རྣལ་འབྱོར་པ་ཞེས་ཏེ་ང་ནི་ལས་འབྲས་ལ་ཤིན་ཏུ་འཛེམ་པ་ཡིན། སྒྲུབ་པ་ཅིག་བྱད་དགོས་པ་ཡིན།

བུ་རང་མི་ལ་སིག་མི་བསག

ཆོས་ཀི་ཞལ་ཆེ་མི་བཅད། འདི་གཉིས་ཉྗེན་ཆེ་བ་ཡིན།

སྒྲུབ་པ་ཁྱད་དགོས་པ་ཡིན།

ཤེས་པའི་ནང་ནས་བསམ་གཏན་མྗེད་ཅིང་། རྟོགས་པས་སངས་རྒྱས་པའི་ཕྱིར་རོ་ཞྗེས་གསུངས་པས། བརྟག་པ་ཕྲ་ཕྲོས་མི་ལྟོ།

དྗེ་རང་གི་ངོ་བོ་ཡིན་སང་མི་དགོས། གཅ་འཕྲོས་པའི་སར་ལྟོས་དང་ཚུར་ལོག་ནས་འོང་གིས།

སོ་སོར་རྟོགས་པའི་ཤྗེས་རབ་ཀིས་ཕྱི་ནང་སུ་བརྟག་སྗེ།

ཇི་ལྟར་བརྟག་དུ་ཅི་ཡང་མ་ཡིན་པའི་དོན་སྗེ་འཇིག་ཐམས་ཅད་དང་བྲལ་བ་ནི་སྐར་བར་བསམས་ལ།

དྗེ་ホーム་གུ་རུ། རང་རིག་པའི་ངོ་བོ་དྗེ་ཅི་ཡང་མ་ཡིན་པ་ལ།

དོན་སྗེ་འཇིག་ཐམས་ཅད་དང་བྲལ་བར་རྟོགས་ན།

ཕྱག་རྒྱ་ཆེན་པོའི་ནང

ནས་བསམ་གཏན་མྗེད་ཅིང་། རྟོགས་པས་སངས་རྒྱས་པའི་ཕྱིར་རོ་ཞྗེས་གསུངས་པས།

གནས་པ་ཡུན་ཐུང་ཡང་མི་ལྟོ།

སད་ཅིག་གཉིས་པའམ་མི་གཅིག་ཟན་ཟ་ལས་མ་གནས་ཀང་།

བསོམ་པ་བལ་ཆེ།

ཡུན་རིང་པོར་གནས་པར་འདོད་པ་སོན་ཅན་ཡིན།

རྟོག་པ་ཕྲ་ཕྲོས་མི་ལྟོ།

དྗེ་རང་གི་ངོ་བོ་ཡིན་སང་མི་དགོས།

གར་འཕྲོས་པའི་སར་ལྟོས་དང་ཚུར་ལོག

ནས་འོང་གིས།

སོ་སོར་རྟོགས་པའི་ཤྗེས་རབ་ཀིས་ཕྱི་ནང་སུ་བརྟག་སྗེ།

ཇི་ལྟར་བརྟག་ན་ཅི་ཡང་མ་ཡིན་པའི་དོན་སྗེ་འཇིག་ཐམས་ཅད་དང་བྲལ་བ་དྗེ་ལས་བཟང་བ་ལོགས་ན་འདུག་གམ་མི་འདུག་བལྟ་སྗེ།

སྗེ་མཆེད་1-19-4b ལ་ཡི་ཉེས་དེ་སྐྱེ་ཐོ་ལེ་ཞུས་སོ་ལ་སོགས་སྙེང་མངོན་དེ།

དྗེ་དང་རིག་པ་གང་དགའ་བལྟས་པས།

རྟོག་མྗེད་དྗེ་ལྟར་སྣང་ཡང་སྐདེས་ཀི་རྣམ་འཕྲུལ་ཡིན།

དྗེ་ཡང་འགྱུར་བ་ཅན་ཡིན་པས།

དྗེ་བས་ཐ་མལ་གི་ཤྗེས་པ་དགའ།

དྗེ་བས་ཀང་རང་སངས་རྒྱས་སུ་བྱས་ལ་སྐུ་མདོག་དང་ཕྱག་མཚན་དངོས་པ་དྗེ་ཡང་བསྐ་རིམས་ཡིན།

བློས་བྱས་ཡིན་པས་ངོས་བཟུང་དུ་སོང་།

དྗེ་དང་གང་དགའ་བལྟས་པས་མངོན་ཤྗེས་ལྷ་ལ་ཡང་ཡོད།

ལྷ་ལ་ཨ་ཅང་ཡང་ཆེ་སྗེ་མོ་མ་ལ་ཡང་ཡོད་དྗེ་ཚེ་འདི་པ་ཡིན།

འདྲདེ་ལ་ཡང་ཡོད་དྗེ་གོ་མ་ཆོད།

དྗེ་བས་ཐ་མལ་གི་ཤྗེས་པ་དགའ།

འོ་ན་ཡང་རང་ལ་མངོན་པར་ཤྗེས་པ་ཡོད་པར་བྱས་ལ།

དྗེ་དང་གང་དགའ་བལྟས་པས་མངོན་ཤྗེས་ལྷ་ལ་ཡང་ཡོད།

ལྷ་ལ་ཨ་ཅང་ཡང་ཆེ་སྗེ་མོ་མ་ལ་ཡང་ཡོད་དྗེ་ཚེ་འདི་པ་ཡིན།

འདྲདེ་ལ་ཡང་ཡོད་དྗེ་གོ་མ་ཆོད།
འབའ་ཞིག་ཏུ་ཁ་བལྟས་ནས་འགོ་ཉྗེན་ཡོད་པས།
སིང་ཐག་པ་ནས་ཆོས་གིས།
ངའི་སིང་འདི་ཕྱུང་ཡང་དམར་པོ་ལྟར་ལྟད་སོ་གཅིག
ལས་མེད་གསུང་པ་དགྗེ་བའི་བཤེས་གཉིན་སན་མངའ་བ་དང་འདྲ་བ་ཡིན་ནོ།
སིང་ནས་ཚེ་འདིའི་བྱ་བ་ཐམས་ཅད་བཞག་ནས་བསྒྲུབ་པ་ཅིག་བྱེད་དགོས་པ་ཡིན།
ལས་འབྲས་ལ་ཤིན་ཏུ་འཛེམ་པ་ཅིག་དགོས།
ང་ལ་རྣལ་འབྱོར་པ་ཟྗེར་ཏྗེ།
ང་ནི་ལས་འབྲས་ལ་ཤིན་ཏུ་
འཛེམ་པ་ཡིན
dགྗེ་བའི་སན་སྔ་བ།
མཆན།
ངའི་བླ་མ་རྣམ་ཀི་མན་ངག་ཡིན།
ལས་འབྲས་ལ་ཡྗེལ་ལྗེ་ཕྱོད་དྗེ་འདུག་ན་ཆོས་གནད་དུ་མ་ཕོག་པ་ཡིན།
ལྟ་བ་མཐོ་བ་སད་ཟྗེར་ཡང་མི་ཕན་པས།
འོ་ཅག་རང་མི་ལ་སིག་མི་བསག།
ཆོས་ཀི་ཞལ་ཆྗེ་མི་དཔྱད།
འདི་གཉིས་ཉྗེན་ཆྗེ།
མ་མཐོང་བའི་གཡང་སར་བཤད།
དགྗེ་བའི་ར་བ་མ་ལུས་པར་ཟད་པའི་རྒྱུ་ཡིན།
དྗེ་བས་ཚེ་ལ་ལོང་མྗེད།
ལོ་འགའ།
ཟླ་བ་འགའ།
ཞག་འགའི་བར་འདི་ལ་དོན་ཅི་འགྲུབ་བྱེད་དགོས་པ་ཡིན་ནོ།
སིང་ནས་སྒྲུབ་པ་བྱེད་པ་ལ།
སངས་རྒྱ་བ་དུས་ཡུན་རིང་པོ་མི་
དགོས་གསུང་ངོ་།།
རང་རིག་པའི་ངོ་བོ་སྗེ་འཇིག་ཐམས་ཅད་དང་བྲལ་བར་རྟོགས་ན།
བསམ་གཏན་མྗེད་ཅིང་རྟོག་པས་སངས་རྒྱ་བའི་ཕྱིར་རོ།
ཞྗེས་གསུངས་པས།
གནས་པ་ཡུན་ཐུང་བས་མི་ཏོ།
ཡུན་རིང་བར་འདོད་པ་སོན་ཅན་ཡིན།
རྟོག་པ་ཕྲ་མོས་མི་ཏོ།
རང་གི་ངོ་བོ་ཡིན།
གར་འཕྲོས་པའི་སར་གཏོང་དང་ཚུར་ལོག་འོང་གི།
སོ་སོར་རྟོགས་པའི་ཤྗེས་རབ་ཀིས་ཕྱི་ནང་གཉིས་སུ་བརྟགས་ཏྗེ།
ཅི་ལྟར་བརྟགས་ན།
ཅི་ཡང་མ་ཡིན་པའི་དོན་སྗེ་འཇིག་ཐམས་ཅད་
དང་བྲལ་བ་དྗེ་ལས་བཟང་བ་ལོགས་ན་འདུག་མི་འདུག་བལྟ་སྗེ།
རྟོག་མྗེད་ཀི་ཏིང་ངྗེ་
འཛིན་དྲན་མྗེད་དུ་ཕྱམ་གིས་སོང་བར་བསམ་ལ།
དྗེ་དང་རིག་པ་གང་དགའ་བལྟས་པས།
རྟོག་མྗེད་དྗེ་ལུང་མ་བསན་དུ་འདུག་པས།
དྗེས་ཀང་དོན་མི་འགྲུབ།
དྗེ་བས་ཐ་མལ་གི་ཤྗེས་པ་དགའ།
ཡང་ནམ་མཁའི་ཁམས་ཐམས་ཅད་ལྷ་དང་ལྷ་མོས་གང་བར་བསམ་ལ།
དྗེ་རྣམས་ཀིས་བདག་ཡར་དྲངས་པས།
བདག་དང་དྗེ་རྣམས་ཐ་མི་དད་དུ་བསམ་ལ།
གང་དགའ་བལྟས་པས།
དྗེ་ཡང་སྗེམས་ཀི་རྣམ་འཕྲུལ་འགྱུར་བ་ཅན་ཡིན་པས།
དྗེ་བས་ཐ་མལ་གི་ཤྗེས་པ་དགའ།
དྗེ་བས་ཀང་རང་ཉིད་སངས་རྒྱས་སུ་བྱས་ལ།
སྐུ་མདོག་ཕྱག་མཚན་བརྒྱན་ཆ་ལུགས་དང་བཅས་པ།
དྗེ་ཡང་འཇའ་ཚོན་ལྟ་བུར་བཅས་ལ་གང་དགའ་བལྟས་པས།
དྗེ་ཡང་བསྗེད་རིམ་བྱས་པ་ཡིན་
པས་ངོས་བཟུང་ཅན་དུ་སོང་།
དྗེ་བས་ཀང་ཐ་མལ་གི་ཤྗེས་པ་དགའ།
ཡང་རང་ལ་མངོན་པར་ཤྗེས་པ་ཡོད་པར་བྱས་ལ་གང་དགའ་བལྟས་པས།
མངོན་ཤྗེས་ལྷ་ལ་ཡང་ཡོད།
ལྷ་དག་ཨ་ཅང་ཆྗེ།
མོ་མ་ལ་ཡང་ཡོད་དྗེ།
དྗེ་ཚེ་འདི་པ་ཡིན།
འདྲྗེ་ལ་ཡང་ཡོད་དྗེ།
གོ་མ་ཆོད།
དྗེ་བས་ཀང་ཐ་མལ་གི་ཤྗེས་པ་དགའ།
ཐ་མལ་གི་ཤྗེས་པ་དྗེ་ལ།
ཀུའི་རོ་རྗེ་ལས།
གཞན་གི་བརོད་མིན་ལྷན་ཅིག་སྗེས།
གང་དུ་ཡང་ནི་མི་རྗེད་དྗེ།
།བླ་མའི་དུས་ཐབས་བསྗེན་པ་དང་།
།བདག་གི་བསོད་ནམས་ལས་ཤྗེས་བྱ།
།ཞྗེས་གསུངས་སོ།།
Section 3 (see note 189)

།།བདག་གི་བླ་མ་རིན་པོ་ཆེའི་ཞལ་ནས།
ལྷན་ཅིག་སྗེས་པའི་ཡྗེ་ཤྗེས་ནི།
ད་ལྟར་གི་ཐ་མལ་གི་ཤྗེས་པ་ཡོད་པ་འདི་ཉིད་ཡིན་གསུང་།
དྗེ་ངོ་ཤྗེས་པར་བྱཞད་པའི་ཐབས་ལ།
བླ་མ་དམ་པའི་གདམས་ངག་ཅིག་ལ་བསྐེན་ནས།
ཐ་མལ་གི་ཤྗེས་པ་འདི་ཉིད་མ་བཅོས་པར་གཞག།
མ་བསད་པར་གཞག།
རང་སོར་རང་དགར་གཞག།
དྗེ་ལྟར་བཞག་པས་རང་གི་སྗེམས་ཉིད་སྗེ་བ་མྗེད་པར་རྟོགས།
འགག་པ་མྗེད་པར་རྟོགས།
གནས་པ་མྗེད་པར་རྟོགས།
དངོས་པོ་མྗེད་པར་རྟོགས།
ཡང་དག་པར་རྟོགས་པས།
སྣང་གགས་འདི་ཡང་
དྗེ་དང་འདྲ་བར་རྟོགས་པ་ལྟ་བ་ཡིན་གསུང་།
དྗེ་ལྟར་བཞག་པས་རང་གི་སྗེམས་ཉིད་སྗེ་བ་མྗེད་པ་དང་།
སྣང་གགས་འདི་གཉིས་ཆུ་དང་ཆུའི་རླབས་ལྟ་བུར་གཉིས་མྗེད་དུ་བྱས་ཏྗེ།
ལས་འབྲས་ལ་སོད་པ་འདི་སོད་པ་ཡིན་གསུང་།
Section 3 (see note 196)

ཕ་རོལ་ཏུ་ཕྱིན་པ་ཀུན་རོབ་ཏུ་གཟུགས་སོང་པ།
སོང་པ་ཉིད་གཟུགས་གཉིས་མྗེད་དུ་བཞིད།
དོན་དམ་པར་ཆོས་ཐམས་ཅད་མི་དམིགས་པར་

Section 7 (see note 231)

།།བླ་མ་དམ་པ་རྣམས་ལ་ཕྱག་འཚལ་ལོ།
ཡུན་རིང་མི་སོད་འཆི་བར་ངྗེས་པས་ཐར་པ་མྱུར་དུ་སོམ་པ།
།།བླ་མའི་དྲིན་གིས་ད་རྗེས་མཐོང་།
།ཉོན་མོངས་ཐར་པ་ཐོབ་མི་འགྱུར།
PARALLEL PASSAGES

Text 23 (a, 1-23-5b)

ལོགས་བཅས་པའི་ཡིག་མེད་པའི་ལམ་རྟེན་ཞེས་པའི་ངོ་མཚར་ཁྱེད་ལོགས་ཞེས་ནི། ལངས་དང་བཞག །མང་བཅས་པར་བཞག །རང་སོར་བཞག །རང་གར་བཞག །རང་གི་སྗེས་ཉིད་སྗེ་བ་མེད་པ། འགག་པ་མེད། གནས་པ་མེད། དངོས་མེད་དུ་རྟོགས་པས། སྣང་གགས་ཀི་ཆོས་ཐམས་ཅད་དྗེ་དང་འདྲ་བར་རྟོགས་པ་ལྟ་བ་ཡིན། དྗེ་ལྟར་སྐོམས་ཀི་དོན་དྗེ་ལ་ཡོངས་པ་མེད་པར་གནས་པ་དེ་བསོམ་པ་ཡིན། སྗེམས་ཉིད་སྗེ་བ་མེད་པ་དང་། སྣང་གགས་འདི་ཆུ་དང་རླབས་ལྟར་སོད་པ་ནི་སོད་པ་ཡིན་ནོ།

Text 28 (Sa, 1-23-5b)

ཕ་རོལ་ཏུ་ཕྱིན་པས། སྣང་གོང་ཏུ་གཟུགས་སོང་པ། སོང་པ་ཉིད་གཟུགས་གཉིས་མེད་དུ་བཞེད་ལ། དོན་དམ་པར་ཆོས་ཐམས་ཅད་མི་དམིགས་པར་བཞེད་དོ། །དོན་དངོས་ལམ་དུ་བྱཝད་པ་ནི་གསང་སྔགས་ཏྗེ། དྗེ་ཁོ་ན་ཉིད་ཀི་ཡོངས་ཏྗེ་དྗེ་ལ་བསན་དུ་ཅི་ཡང་མེད། ཟྗེར་བ་ལྟ་བུ་སྐེ། སྐེ་ལ་བྲ་ཅུ་སྐེ། སྐེ་ལ་གཉིས་སུ་མེད་པ། ཉམས་མོང་རྒྱུན་ཆད་མེད་པ། དོན་དངོས་ལུས་པ་དགག་སྒྲུབ་དང་བྲལ་བ། འབྲས་བུ་དྲོག་དང་བྲལ་བ་ཡིན། ཞྷེས་གསུང་ངོ་།། སོམ་པ་ཕྱོགས་སུ་མ་ལྟུང་བ། སོད་པ་དགག་སྒྲུབ་དང་བྲལ་བ། འབྲས་བུ་རྗེ་དྲོག་དང་བྲལ་བ་ཡིན། ཞྷེས་གསུང་ངོ་།།

Text 3 (Ga, 1-3-43b - 44a)

འདི་ལོ་སོམས་ལས་སྙད་ལས་བརོན་འགྲུམ་དྲག་པོ་མེད་པས། མ་ཡི་དྲིན་དྲན་གིས་ལ་བྱམས་དང་སིང་རྗེ་རྒྱུན་དུ་སོམས། བྱང་སྐོམས་སྐོམས་ཅན་སོལ་བའི་སོན་པ་དྲག་ཏུ་སོམས། ནོན་མོང་བསལ་ནས་ཐར་པ་ཁོང་། ෍རང་ཉིད་གཅིག་པུ་ཐར་པར་འདོད་ན་ཐྗེག་དམན་ཉན་ཐོས་ཆོས་ཡིན་པས། མ་ཡི་དྲིན་དྲན་གིས་ལ་བྱམས་དང་སིང་རྗེ་རྒྱུན་དུ་སོམས། ཐོབ་མི་འགྱུར།

Text 3 (Ga, 1-3-40b)

རུ་བར་བཞིན། སེམས་ཐམས་ཅད་དག་གྲུབ་པ་ལ། བསམ་ཤིན་དུ་འཇིགས་དང་ཉམ་ང་མེད། སྗེ་ཤི་འཁོར་བའི་ཆོས་དང་བྲལ་བ་འདྲ། མོ་གཙུག་བཟུང་མེད་པ་ལ། ཉམས་ལྗེན་བཞེད་པ་རྒྱུ་ཐེག་ཆེ། རང་ཉིད་ཆོས་སྐུར་གྱུར་པ་ངོ་མཚར་ཆེ། སྣང་གགས་སྗེམས་སུ་ཤེས་པས་ཞྷེས་འདོད་བྲལ། དགའ་དང་སོ་བ་རྒྱུན་ཆད་མེད་པ་བྱུང་། བདྱེ་བ་ཆེན་པོའི་དོན་ཅིག་རྗེད་པ་འདྲ། གྲིམས་ས་ནི་འཇིགས་ནས་ཉམ་ང་མེདོ། སྐོར་བསྔོད་དབྱིངས་སུ་དག ། རྣམ་ཤིང་བུ་བྲེང་པོ་ཞིང་། གོ་བུ་ཐལ། སྐོམས་པའི་འཇིགས་དང་ཞུགས་ཀིས་མཛད། ཐོག་མོང་བས་རང་རིག་ཡོངས་གུང་། ཐོག་མོང་བས་རང་ཉིད་ཆོས་གྱི་སྐུར་གྱུར་པ་ངོ་མཚར་ཆེ། སེམས་ལེགས་པའི་དོན་ཅིག་རྗེད་པ་འདྲ། རྒྱུ་ལས་འབྲས་བུ་འབྱུང་བར་ངོ་མཚར་ཁེ། བྱིན་རླབས་སོབས་ཀིས་ཡོངས་རྒྱས། རང་རིག་ཡོངས་ནང་ནས་ཞུགས་ཀིས་མཛད།
Section 7 (see note 240)

[ངངོས་ཟིན་པར་བྱས་ལ། རྗེས་འགའ་ནི་རྣམ་རྟོག་ལུང་མ་བསན་རབ་རིབ་ཚོམ་འབྱུང་། ཁཅིག་རྒྱུད་ལ་སྗེས་པའི་དུས་སིང་ངྗེ་ཡྗེ་རྗེ་བའི་ཉམས་འཆར་ནས། འབྱུང་། འདུ་འབྲལ་མྗེད་པས་གཉིས་སུ་མྗེད་པའི་ཉམས། བདྗེ་བ་ངོས་བཟུང་མྗེད་པ་གནས་པའི་ཉམས། མཐོང་ན། སྐྱིད་དོན་དང་བློ་ཕྲད་ཤིན་ཏུ་རྟོག་པ་མྗེད་པས་ཐྗེ་བུ་ཐོབ་པའི་] 1

Section 7 (see note 242)

[དོན་དང་བློ་ཕྲད་ཤིན་ཏུ་རྟོག་པ་མྗེད་པས་ཐྗེ་བུ་ཐོབ་པའི་] 9

Section 7 (see note 249)

[ཕྱོགས་བཅུ་དུས་གསུམ་གང་ནས་ཀང་། འདུ་འབྲལ་མྗེད་པས་གཉིས་སུ་མྗེད་པའི་ཉམས། བདྗེ་བ་ངོས་བཟུང་མྗེད་པ་གནས་པའི་ཉམས། མཁྗེན་པ་ངོ་བོ་གསལ། མཚུངས་ཨ་མྲྀ་ཏ། འབྱུང་། བཐས་མང་པོ་འཆུལ། རྗེ་དྭོགས་མྗེད་པ་འབྲས་བུ་ཡིན། མ་བཅོས་པར་གོམས་སུ་བཅུག་པས་སོས་བྲལ་དུ་འཆར་ཏྗེ། བྱིང་རྒོད་བྱུང་ན་དྗེ་ཉིད་རང་ལ་ལྟོས། ཡྗེ་ཤྗེས་ཡིན་ཕྱིར་སྗེ་འཇིག་བྲལ། དོན་དང་བློ་ཕྲད་ཤིན་ཏུ་རྟོག་པ་མྗེད་པས་ཐྗེ་བུ་ཐོབ་པའི་] 10

Section 8 (see note 252)

[ཡོད་མྗེད་མཐའ་ལས་འདས་པ་གཅིག - དཔེར་བོ་ཅི་མཐོང་ཞུ་ཐོར་བོ་ཐཱུར་བོ་ཐཱུར་བོག དཔེར་བོ་ཅི་མཐོང་ཞུ་ཐཱུར་བོ་ཐཱུར་བོག - 1-19-10b]
### PARALLEL PASSAGES

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| མ་བཅོས་pagination_start

<table>
<thead>
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<th>Text 23 ('a, 1-23-8b)</th>
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རྗེ་འོང་སྗེ།
དུས་ཐམས་ཅད་པ་རྒྱུན་ཆད་མྗེད་པར་རྟོགས་པ་ཁོང་དུ་ཆུད་པ་ཤིན་ཏུ་ཟབ་ཅིང་ཕྲ་བ།
བློ་ལ་ངས་པ་ཡིན་པས་ཐྗེ་ཚོམ་དང་
ཉམ་ང་མི་འབྱུང་ངོ་།
ཤྗེས་པའི་ཉམས་བཟང་ངན་ཅི་བྱུང་ཡང་རང་གི་ཤྗེས་པ་རྣལ་མ་མ་སངས་པར་བསངས་ན།
རང་གིས་མ་ཚོར་བ་
ཏིང་ངྗེ་འཛིན་ལྷུན་གིས་གྲུབ་སྗེ།
དྗེ་ཙ་ན་གསལ་ལ་མ་ཆགས་ཤིང་
ཞྗེན་པ་མྗེད་པའི་ཉམས་འབྱུང་།
རོ་གཅིག་གི་ཉམས་ཀང་དྗེ་རང
ཡིན།
ཕྱི་ཡི་ཡུལ་གཉིས་མྗེད་དུ་རྟོགས་པའོ།
།རང་སྗེམས་ཆོས་སྐུར་ལྷན་གིས་རྟོགས་ན་བསོམ་དུ་མྗེད་པའོ།
།གཅིག་ཆར་བའི་རྟྗེན་གི་
གང་ཟག་ནི་བླ་མས་ངོ་སད་པ་ཙམ་གིས་སོས་བྲལ་འཆར་རོ།
།རིམས་ཀིས་པ་ལ་ནི་གོམས་པ་ལས་འཆར་རོ།
སྗེམས་ཀི་དོན་ཇི་ལྟར་ཚོལ་ཞྗེ་ན།
དྗེ་དབྱིབས་དང་ཁ་དོག་ལ་སོགས་པ་ཡང་མ་མཐོང་བའོ།
།འོ་ན་ཇི་ལྟར་མཐོང་ཞྗེ་ན།
ཅི་ཡང་
འཁོར་བ་ལ་དོགས་པ་མི་སྗེ།
མཉམ་པ་ཉིད་ལ་རོལ་བ་མི་བྱའོ།
།དྗེ་ཅི་སྗེ་བྱས་པ་ལ་འབྲས་བུ་ལ་རྗེ་བ་མྗེད་དྗེ་སྗེམས་ཉིད་དྗེ་ལྟར་
རྟོགས་པ་དྗེ་ཉིད་ཆོས་སྐུ་ཡིན་པས།
དྗེ་ལས་གཞན་འདོད་རྒྱུ་མྗེད་གསུང་ངོ་།
།འཁོར་བ་ལ་དོགས་པ་མྗེད་དྗེ་ཆོས་སྐུ་རང་དང་འཁོར་བ་
གཉིས་མྗེད་དུ་ཤྗེས་པས་ན་དོགས་པ་མྗེད་དོ།
།མཉམ་པ་ཉིད་ལ་རོལ་བ་མྗེད་དྗེ།
ཆོས་སྐུ་རྟོགས་ནས་གཞན་འདོད་རྒྱུ་མྗེད་གསུང་
ངོ་།
།དྗེ་ནི་བླ་མ་མང་ཡུལ་བས་གསུང་སད།

Section 9 (see note 277)

[སེམས་གསེར་དེ་རབ་འཛིན་ལྷུན་གིས་སྙེན་པོ་བོད་དཔེ་བོད་] བདེ་བཙུན། [1-19-12a] འཕྲིན་པ་སྤྱི་ཚད། འཕྲིན་པའི་ཚད། ཡིན་པ་ཨི་དུ་བྱེད་པ་
ནམ་ཤིང་། ཚེ་བཞིན་གྱི་ཨི་དུ་བྱེད་པ་
འཕྲིན་པ་སྤྱི་ཚད། འཕྲིན་པའི་ཚད། ཡིན་པ་ཨི་དུ་བྱེད་པ་
།དྗེ་དགོངས་པ་ཡིན་གསུང་།

dཀོན་མཆོག་གསུམ་ལ་དད་པའི་བདག་ཐོབ་པ།
སྗེམས་ཅན་རྣམ་ལ་སིང་རྗེའི་བདག་ཐོབ་པ།
ཟབ་མོའི་ཆོས་ལ་ངྗེས་པའི་བདག་ཐོབ་པ།
ཟང་ཟིང་མྗེད་པར་འགོ་ལ་ཆོས་སོན་ནས་པའི་བདག་ཐོབ་པ།

Section 9 (see note 278)

[སེམས་གསེར་དེ་རབ་འཛིན་ལྷུན་གིས་སྙེན་པོ་བོད་དཔེ་བོད་] བདེ་བཙུན། བདེ་བཙུན།
ལོ་སོམ་སོད་གསུམ་ནི།
ཐྗེག་པ་ཆྗེན་པོའི་གསང་སྔགས་ཀི་ཏནྟྲ་ནས།
ཚེ་གཅིག་ལུས་གཅིག་
གིས་ཕྱག་རྒྱ་ཆྗེན་པོའི་དངོས་གྲུབ་ཐོབ་པར་བཤད་པ་བདྗེན་ནམ་ཞུས་པས།
དྗེ་དགོངས་པ་ཡིན་གསུང་།

gང་ལ་ན་ཆོས་གསུམ་དང་
ལྡན་པ་ཅིག་ལ་དགོངས་པ་ཡིན་ཏེ།
དྗེ་ཡང་སྗེ་བ་བདུན་པ་ཡིན་པ།
སན་བཅུད་ལྗེན་གྲུབ་པའོ།
།དྗེ་ནི་བླ་མ་མང་ཡུལ་བས་གསུང་སད།

Section 11 (see note 298)

|| ཤེ་བཅོན་པ་རྐྱེན་བཞེད་བེད་[། རྗེ་ཡི་བོ་སྐྱིད་གམ་] ཤེ་བཅོན་པ་རྐྱེན་བཞེད་བེད་[། རྗེ་ཡི་བོ་སྐྱིད་
གཞི་བཞེད་] ཤེ་བཅོན་པ་རྐྱེན་བཞེད་[། རྗེ་ཡི་བོ་སྐྱིད་] ཤེ་བཅོན་པ་རྐྱེན་བཞེད་[། རྗེ་ཡི་བོ་སྐྱིད་] ཤེ་བཅོན་པ་རྐྱེན་

gཞི་བཞེད་] ཤེ་བཅོན་པ་རྐྱེན་bbc

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བར་རྟོགས། གོང་དུ་བཤད་པའི་ཉམས་བཟང་ངན་བག་རྗེ་ནི་འོང་སྗེ། བྱང་ཆུབ་ཡང་དུས་ཐམས་ཅད་དུ་རྒྱུན་ཆད་མྗེད་པར་རྟོགས་པ་གོམས་པས། བློ་ལ་ངྗེས་པ་ཡིན་པས། ཐྗེ་ཚོམ་དང་རིག་པ་ངྗེས་པས་ཉམ་ང་མི་འབྱུང་ངོ།། རོ་གཅིག་གི་ཉམས་ཀང་དྗེ་རང་ཡིན་ཏེ། དྱི་འི་ཡུལ་གཉིས་མྗེད་དུ་རྟོགས་པའོ། རང་སྗེམས་ཆོས་སྐུར་ལྷན་གིས་རྟོགས་ན་སོམ་དུ་མྗེད་པའི་གཅིག་ཅར་བའི་གང་ཟག་ལ་ནི། བླ་མས་ངོ་སད་པ་དང་སོས་བྲལ་འཆར་རོ། །རིམས་ཀིས་པ་ནི། ཞྗེས་གསུང་ངོ།། སྗེམས་ཀི་དོན་ཇི་ལྟར་འཚོལ་ཞྗེས་ན། དྗེ་དབྱིབས་དང་ཁ་དོག་ལ་སོགས་པ་གང་ཡང་མ་མཐོང་བ་ཡིན་གསུང། འོ་ན་ཇི་ལྟར་མཐོང་ཞྗེས་ན། གསུང་། འཁོར་བར་ལྷུང་གིས་དོགས་པ་མྗེད་པ་ནི་ཆོས་སྐུ་དང་འཁོར་བ་གཉིས་མྗེད་དུ་ཤྗེས་པས་དོགས་པ་མྗེད་པ་ཡིན། མཉམ་པ་ཉིད་ལ་ཚོལ་བ་མྗེད་པ་ནི། ཆོས་སྐུ་རྟོགས་ན་གཞན་འདོད་རྒྱུ་མྗེད་པ་ཡིན། ཚོལ་བར་མི་བྱྗེད་དོ། དྗེ་ཅིའི་ཕྱིར་བྱས་པ་ལ་འབྲས་བུ་ལ་རྗེ་བ་མྗེད་པ་ནི། ཞྗེས་ཉིད་དྗེ་ལྟར་རྟོགས་པ་དྗེ་ཉིད་ཆོས་སྐུ་ཡིན་པས་དྗེ་ལས་གཞན། འདོད་རྒྱུ་རྗེ་རྒྱུ་མྗེད། འཁོར་བ་ལ་དོགས་པ་མྗེད་པ་ནི་ཆོས་སྐུ་དང་འཁོར་བ་གཉིས་མྗེད་དུ་ཤྗེས་པས་དོགས་པ་མྗེད་པ་ཡིན། མཉམ་པ་ཉིད་ལ་ཚོལ་བ་མྗེད་པ་ནི། ཆོས་སྐུ་རྟོགས་ན་གཞན་འདོད་རྒྱུ་མྗེད་པ་ཡིན། བླ་མ་མི་ལའི་གདམས་ངག་ཡིན། བློ་ལོག་པ་ཅིག་དགོས་གསུང་།

Text 6 (Cha, 1-6-9b - 10a)

ཡང་མི་ཚུན་མི་འཛིན་པའི་མཐོང་བའི་ལྷོན་པོ་འབྱུང་སྤྱོད་པ་དང་། རྗེ་དགས་པོ་རིན་པོ་ཆེ་འི་ཞལ་གུང་། སྣ་ཚོགས་ཤྱིག་འཛིན་པའི་ལྷོན་པོ་འབྱུང་སྤྱོད་པ་དང་། རྗེ་དགས་པོ་རིན་པོ་ཆེ་འི་ཞལ་གུང་། སྣ་ཚོགས་ཤྱིག་འཛིན་པའི་ལྷོན་པོ་འབྱུང་སྤྱོད་པ་དང་། རྗེ་དགས་པོ་རིན་པོ་ཆེ་འི་ཞལ་གུང་། སྣ་ཚོགས་ཤྱིག་འཛིན་པའི་ལྷོན་པོ་འབྱུང་སྤྱོད་པ་དང་། རྗེ་དགས་པོ་རིན་པོ་ཆེ་འི་ཞལ་གུང་། སྣ་ཚོགས་ཤྱིག་འཛིན་པའི་ལྷོན་པོ་འབྱུང་སྤྱོད་པ་དང་། རྗེ་དགས་པོ་རིན་པོ་ཆེ་འི་ཞལ་གུང་། སྣ་ཚོགས་ཤྱིག་འཛིན་པའི་ལྷོན་པོ་འབྱུང་སྤྱོད་པ་དང་། རྗེ་དགས་པོ་རིན་པོ་ཆེ་འི་ཞལ་གུང་། སྣ་ཚོགས་ཤྱིག་འཛིན་པའི་ལྷོན་པོ་འབྱུང་སྤྱོད་པ་དང་། རྗེ་དགས་པོ་རིན་པོ་ཆེ་འི་ཞལ་གུང་། སྣ་ཚོགས་ཤྱིག་འཛིན་པའི་ལྷོན་པོ་འབྱུང་སྤྱོད་པ་དང་། རྗེ་དགས་པོ་རིན་པོ་ཆེ་འི་ཞལ་གུང་། སྣ་ཚོགས་ཤྱིག་འཛིན་པའི་ལྷོན་པོ་འབྱུང་སྤྱོད་པ་དང་། རྗེ་དགས་ぱ
བླ་མ་མི་ལ་ལ་ཞུས་པས།
རྒྱུད་ནས་བཤད་པ་དྗེ་བདྗེན་གསུངས་ནས།
བླ་མ་མཚན་ཉིད་དང་ལྡན་པ་ཞིག་དང་།
སོབ་མ་མཚན་ཉིད་ལྡན་པ་ཅིག་ཕྲད་ནས།
བརོན་འགྲུས་འབར་བའི་སོབས་དང་ལྡན་པས་བསྒྲུབས་ན་ཐོབ་གསུངས་སོ།།
རབ་སྗེ་བ་འདི་ལ་སངས་རྒྱ།
འབྲིང་བར་དོ།
ཐ་མ་སྗེ་བ་ཕྱི་མ་སངས་རྒྱ།
དྗེ་ལ་སངས་[1-19-13b]
མ་རྒྱ་ན་དམ་ཚིག་གི་སྗེལ་ཞུགས་པས་ཅིས་ཀང་དམལ་བར་འཁོར་གཅིག་སྗེ།
ཡང་ལགས་རི་བ་ལ་ཇོ་བོ་གང་ལྟར་བཞིད་ཞུས་པས།
ཇོ་བོ་བླ་མ་རྗེ་བཙུན་དང་མཐུན་པར་བཞེད་གསུངས།
དྗེ་ཡང་གསང་སྔགས་གོད་པ་ཁ་བསྡུས་པ་འདྲ་བ་ཡིན་གསུངས་ནས།
ཚོགས་ལམ་ནས་ས་དང་པོ་བསྡུས་པ་ཡིན་སད།
དྗེ་ཉིད་བཀོལ་ན་གྲུབ་པ་གནས་པའི་དོན་ནམ་མཁའ་ལྟ་བུ།
ངྗེས་པ་གྲུབ་པ་ཡིད་བཞིན་གི་ནོར་བུ་ལྟ་བུ།
གྲུབ་པའི་ཡན་ལག་བརྒྱད་དང་ལྡན་པ་རྒྱལ་པོ་ཆེན་པོ་ལྟ་བུ།
གྲུབ་པའི་འབྲས་བུ་དང་ལྡན་པ་མཁའ་འགོ་མའི་དམོད་སྔགས་ལྟ་བུའོ།
།ལྟ་བའི་དཔྗེ་ནམ་མཁའ་ལྟར་ཕྱོགས་གཅིག་པ་ཡིན།
དོན་གསང་སྔགས་ཀི་ལྟ་བ་སྗེམས།
སོམ་པའི་དཔྗེར་རིན་པོ་ཆེ་ལས་དགོས་འདོད་ཐམས་ཅད་འབྱུང་བ་ལྟར།
བསོམ་པའི་ཡོན་ཏན་ཡང་དྗེ་བཞིན་ནོ།
།ནམ་མཁའ་ཅིར་ཡང་མ་གྲུབ་པ་ལྟར་སྗེམས་ཀང་ཅིར་ཡང་མ་གྲུབ་པར་བསོམས་པས་ཐམས་ཅད་འབྱུང་།
དྗེ་བཞིན་དུ་བསྗེད་རོགས་གཉིས་བསོམས་པས་འཇིག་རྟྗེན་དང་འཇིག་རྟྗེན་ལས་འདས་པའི་བདྗེ་ལྗེགས་ཐམས་ཅད་འབྱུང་ངོ་།
།སོད་པའི་དཔྗེ་རྒྱལ་པོ་ཡིན་ཏྗེ།
དྗེ་ལ་བཀའ་རྟགས་ཀི་ཕྱག་རྒྱ་ཡོད་པས།
དྗེ་བསྐུར་ན་ཙོ་ར་བ་ལ་སོགས་པ་མི་འཇིགས་ཀི་སྗེང་དུ་གཞན་གི་འཇིགས་པ་ཡང་བསྲུང་བར་བྱིན་དོ།
།དྗེ་བཞིན་དུ་མོང་མོང་ས་དོམ་པ་རྗེ་རྗེ་ལ་གཉན་པོ་རྗེ་རྗེ་བསོམས་པས་དྗེ་ཉིད་ཤྗེས་རབ་ཏུ་འཆར་གསུང་ངོ་།
།འབྲས་བུའི་དཔྗེ་དམོད་སྔགས་ཀི་དོན་ཚེ་ཅིག་ལུས་གཅིག་གིས་ཕྱག་རྒྱ་ཆེན་པོ་ཐོབ་གསུང་ངོ་།
།དམོད་སྔགས་ལ་བསྐེན་པ་མི་དགོས་པར་གྲུབ་པ་ལྟར།
འབྲས་བུ་ཚེ་གཅིག་ལུས་གཅིག་གིས་འགྲུབ་[1-19-14a]གསུང་ངོ་།
།བསལ་པ་གངས་མྗེད་པར་བརྒྱུད་མི་དགོས་གསུང་ངོ་།
།དྗེ་རྟོགས་པའི་སོམ་ཆེན་པ་ནི་ཆོས་གསུམ་དང་ལྡན་པ་ཅིག་དགོས་གསུང་ངོ་།
ཏེ་ཕྱོགས་ཆ་མྗེད་པའི་སོམ་བ།
བློ་དང་བྲལ་བའི་སོད་པའོ།།ཞྗེས་གསུང་ངོ་།།
།དགྱུ་བཤྗེས་བྱ་ཡུལ་བ་ལ།
སྒྱུ་མ་ལྟ་བུས་མ་ཟིན་པའི་སབས་འགོ་ལ་སོགས་པ་གྲུབ་ཚད་བྱས་ན་གར་ཕྱིན་ཏྗེ་མཆི་ཞྗེས་ཞུས་པས།
ངྗེད་ལ་ལོག་ཤྗེས་སུ་བྱེད་གསུང་།
Section 11 (see note 301)
།དྭགས་པ་དང་གཅིག་པར་ཡིན་བཏོན་མི་ཤུགས་མ་ཞེས་པ་བཞུགས་པ་སོ་བབ་འཛིན་པ་མནས་སོ།།
།དེ་ལ་ལོག་དུས་བོད་སོ།
PARALLEL PASSAGES

བླ་མ་མི་ལ་ལ་ཞུས་པས་བླ་མ་མཚན་ཉིད་དང་ལྡན་པ་གཅིག་དང་། ལྡན་པ་མཁོ་ན་དངོས་གྲུབ་གནས་པའི་དོན་མི་འཛིན་པས་སྣང་ཞིང་མི་སྣང་པོ་དང་། དབྱེ་བརྟོགས་པའི་རྣལ་འབྱོར་པ་ཆོས་གསུམ་དང་ལྡན་པ་དགོས་ཏེ་།

Text 30 (A, 2-5-6b)

དྲན་རྟག་ཏུ་བླ་མ་ཡིད་ལ་བྱས་ན། བྱིན་རླབས་རྒྱུན་ཆད་མྗེད་པར་འབྱུང་། བདེ་བྱི་སྐྱེས་པའི་དབུས་འགོ་ལ་མི་བྱ། དབྱེ་སྐྱེས་ཀྱི་ངོ་བོ་གཅིག་ཏུ་བྱས་ཏེ། དབེ་བྱོས་མི་རྟོག་པ་གསུམ་་འོང་། བཀའ་གདམས་པ་ལྟར་ལྷན་ཅུག་ཏུ་སྤུངས་པས་ཀང་མི་འོང་། དབས་པ་གང་སོ་དོན་པོ་ཐམས་ཅད་སྐྱེས་ཀྱི་ངོ་བོ་གཅིག་ཏུ་ཤུག་པར་བྱ། དབྱེ་གསུམ་ངོ་བོ་གཅིག་ཏུ་ཤུག་པར་བྱ། རྒྱི་གནས་ལྷག་མཐོང་རྟོགས་པར་འདོད་ན།
Section 12 (see note 304)

[1-19-14b] མོ་ཤེས་དེ་བོམ་པ་བསམ་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་བོམ་པ་བསམ་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེς་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ་ཡོད་པ་དེ་དག་ནི། མོ་ཤེས་དེ་ཤེས་པ致力于查明了有关准噶尔地区发生的一些事情。
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Text 6 (Cha, 1-6-2b - 3b)

སྗེམས་ཅན་པའི་དུས་སུ་ཆོས་ཉིད་མངོན་དུ་གྲུབ།

དྱེ་ལས་གཟུགས་སྐུ་གཉིས་འབྱུང་བ་སྐྱེ་རྒྱུ་ཅི་ལས་བྱུང་བ་ཡིན་ན།

དྱེ་གང་ཡིན་སྗེམས་ཅན་གི་སྣང་བ་ཡིན་ན།

དྗེ་ལྟར་གཟུགས་སྐུ་གཉིས་འབྱུང་།

སྗེམས་ཅན་གི་དོན་དུ་སོན་ལམ་བཏབ་པས་འབྲས་བུ་

དྷེགས་ཐ་མའི་བྱང་ཆུབ་སྗེམས་དཔའི་དུས་སུ།

སྗེམས་ཅན་གི་དོན་དུ་སོན་ལམ་བཏབ་པས་མཐོང་བ་ཡིན།

སྗེམས་ཅན་གི་དོན་དུ་སོན་ལམ་བཏབ་པས་མཐོང་བ་ཡིན།

སྗེམས་ཅན་ཐམས་ཅད་ཀིས་བཟུང་འཛིན་གཉིས་མྗེད་དུ་རྟོགས་ཏེ།

སྣང་བ་དག་པ་ལ་འཁོར་བར་མཐོང་།

སྣང་བ་མ་དག་པ་ལ་འཁོར་བར་མཐོང་།

འོ་ན་གཟུགས་སྐུ་གཉིས་པོ་དྗེ་མ་ངན་ལས་འདས་པ་ཡིན་ནམ་འཁོར་བ་ཡིན་ཞྗེས་ན།

སྗེམས་ཅན་གཅིག་གིས་ཚེ་ཐོག་མ་མྗེད་པ་ནས་ཐ་མ་ད་ལྟ་ཡན་ཆད་ཀི་ལུས་ཅི་ཙམ་བླངས་

པའམ། བསམ་གིས་མི་ཁབ་བོ།

སྗེམས་ཅན་ཐམས་ཅད་ཀིས་ལས་ཅི་བསགས་པ་སད་ཅིག་མ་གཅིག་ལ་མཁྗེན།

སྗེམས་ཅན་གདོན་དམ་པ་ནི་འགྱུར་བ་མྗེད་པ་ཡིན།

སྗེམས་ཅན་ཐམས་ཅད་ཀིས་ལས་ཅི་བསགས་པ་སད་ཅིག་མ་གཅིག་ལ་མཁྗེན།

ལས་དགྱེ་སིག་ཅི་གསགས་པ་མཁྗེན་པ་བཞིན།

སྗེམས་ཅན་ཐམས་ཅད་ཀིས་ལས་ཅི་བསགས་པ་སད་ཅིག་མ་གཅིག་ལ་མཁྗེན།

སྗེམས་ཅན་ཐམས་ཅད་ཀིས་ལས་ཅི་བསགས་པ་སད་ཅིག་མ་གཅིག་ལ་མཁྗེན།

སྗེིས་པ་ལི་སོགས་པ་བསམ་གིས་མི་ཁབ་བོ།

སྗེམས་ཅན་ཐམས་ཅད་ཀིས་ལས་ཅི་བསགས་པ་སད་ཅིག་མ་གཅིག་ལ་མཁྗེན།

སྗེིས་པ་ལི་སོགས་པ་བསམ་གིས་མི་ཁབ་བོ།
### Section 12 (see note 306)

<table>
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<th>བོད་སྨྱོར་དོན་དམིགས།</th>
<th>བོད་སྨྱོར་དོན་དམིགས།</th>
</tr>
</thead>
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<td>བོད་སྨྱོར་དོན་དམིགས།</td>
<td>བོད་སྨྱོར་དོན་དམིགས།</td>
<td>བོད་སྨྱོར་དོན་དམིགས།</td>
</tr>
</tbody>
</table>

### Section 12 (see note 319)

<table>
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<tr>
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<th>བོད་སྨྱོར་དོན་དམིགས།</th>
<th>བོད་སྨྱོར་དོན་དམིགས།</th>
<th>བོད་སྨྱོར་དོན་དམིགས།</th>
</tr>
</thead>
<tbody>
<tr>
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<td>བོད་སྨྱོར་དོན་དམིགས།</td>
<td>བོད་སྨྱོར་དོན་དམིགས།</td>
<td>བོད་སྨྱོར་དོན་དམིགས།</td>
</tr>
</tbody>
</table>

### Section 15 (see note 343)

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<th>བོད་སྨྱོར་དོན་དམིགས།</th>
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</tr>
</thead>
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<tr>
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<td>བོད་སྨྱོར་དོན་དམིགས།</td>
<td>བོད་སྨོར་དོན་དམིགས།</td>
<td>བོད་སྨོར་དོན་དམིགས།</td>
</tr>
</tbody>
</table>
### PARALLEL PASSAGES

#### Text 6 (Cha, 1-6-9a - 9b)

| སྐྱེག་མོ་གུ་རུ། རྒྱུན་ཆད་མེད་པ། དུས་ཐམས་ཅད་པ་ཞྲེས་བྱ་མེད། འགྱུར་བ་མེད་པ་ནི་དབྱིབས་དང་ཁ་དོག་ཏུ་མ་གྲུབ་པས་འགྱུར་བ་མེད་པའོ། །རྒྱུན་ཆད་མེད་པ་ནི་རིག་པ་རྒྱུན་ཆད་མེད་པའོ། །དུས་ཐམས་ཅད་པ་ནི་དུས་འདི་ནས་ཡོད་འདི་ནས་མེད་བྱ་བ་མེད་དྭེ། །མ་སྐེས་ཤིང་མི་འགགས་པའི་ཕྱིར་དུས་ཐམས་ཅད་པའོ། །སྐྱེམས་ཀི་ངོ་བོ་དེ་ལ་བརྟྗེན་ཞིང་། དབང་ཐོབ་པ་སམ་བྱེད་ཙ་ན། སངས་རྒྱས་ཀྱི་རྗེན་སྐེས་པ་ཡིན་ཏེ། བསམ་གིས་མི་ཁབ་པའི་དུས་ནི། བདྲེན་པ་མཐོང་བའོ། །བདྲེ་བ་ཆེན་པོའི་དུས་ནི། བྱ་སྐེལ་བ། །ལས་དང་། སིད་པའི་ས་བོན་རྣམ་ཤེས་འགགས་ནས། ཇོང་ཁོང་བ་ནི་མེད་བྱ་བ་དྭེ། ||
| སྐྱེམས་ཆེན་པོ་མངོན་དུ་བྱས་པའོ།། |}  

#### Text 11 (Da, 1-11-9b)

| བྱ་མོ་གུ་རུ། སྐྱེམས་ཉིད་འགྱུར་བ་མེད་པ། རྒྱུན་ཆད་མེད་པ། དུས་ཐམས་ཅད་པ་ཞྲེས་བྱ་མེད། འགྱུར་བ་མེད་པ་ནི་དབྱིབས་དང་ཁ་དོག་ཏུ་མ་གྲུབ་པས་འགྱུར་བ་མེད་པའོ། །རྒྱུན་ཆད་མེད་པ་ནི་རིག་པ་རྒྱུན་ཆད་མེད་པའོ། །དུས་ཐམས་ཅད་པ་ནི་དུས་འདི་ནས་ཡོད་འདི་ནས་མེད་བྱ་བ་མེད་དྭེ། །མ་སྐེས་ཤིང་མི་འགགས་པའི་ཕྱིར་དུས་ཐམས་ཅད་པའོ། །སྐྱེམས་ཅན་གྲུབ་མཐས་བློ་མ་འགྱུར་བ་རྣམས་ལ་རྟོག་པ། །བསམ་གིས་མི་ཁབ་པའི་དུས་ནི། །བདྲེན་པ་མཐོང་བའོ། །བདྲེ་བ་ཆེན་པོའི་དུས་ནི། །ལས་དང་། སིད་པའི་ས་བོན་རྣམ་ཤེས་འགགས་ནས། ཇོང་ཁོང་བ་ནི་མེད་བྱ་བ་དྭེ། ||
| བྱ་མོ་གུ་རུ། སྐྱེམས་ཉིད་འགྱུར་བ་མེད་པ། རྒྱུན་ཆད་མེད་པ། དུས་ཐམས་ཅད་པ་ཞྲེས་བྱ་མེད། འགྱུར་བ་མེད་པ་ནི་དབྱིབས་དང་ཁ་དོག་ཏུ་མ་གྲུབ་པས་འགྱུར་བ་མེད་པའོ། །རྒྱུན་ཆད་མེད་པ་ནི་རིག་པ་རྒྱུན་ཆད་མེད་པའོ། །དུས་ཐམས་ཅད་པ་ནི་དུས་འདི་ནས་ཡོད་འདི་ནས་མེད་བྱ་བ་མེད་དྭེ། །མ་སྐེས་ཤིང་མི་འགགས་པའི་ཕྱིར་དུས་ཐམས་ཅད་པའོ། །སྐྱེམས་ཅན་གྲུབ་མཐས་བློ་མ་འགྱུར་བ་རྣམས་ལ་རྟོག་པ། །བསམ་གིས་མི་ཁབ་པའི་དུས་ནི། །བདྲེན་པ་མཐོང་བའོ། །བདྲེ་བ་ཆེན་པོའི་དུས་ནི། །ལས་དང་། སིད་པའི་ས་བོན་རྣམ་ཤེས་འགགས་ནས། ཇོང་ཁོང་བ་ནི་མེད་བྱ་བ་དྭེ། |||}  

#### Text 29 (Ha, 2-4-6a - 6b)

| རྒྱུན་ཆད་མེད་པ། དུས་ཐམས་ཅད་པ་ཞྲེས་བྱ་མེད། འགྱུར་བ་མེད་པ་ནི་དབྱིབས་དང་ཁ་དོག་ཏུ་མ་གྲུབ་པས་འགྱུར་བ་མེད་པའོ། །རྒྱུན་ཆད་མེད་པ་ནི་རིག་པ་རྒྱུན་ཆད་མེད་པའོ། །དུས་ཐམས་ཅད་པ་ནི་དུས་འདི་ནས་ཡོད་འདི་ནས་མེད་བྱ་བ་མེད་དྭེ། །མ་སྐེས་ཤིང་མི་འགགས་པའི་ཕྱིར་དུས་ཐམས་ཅད་པའོ། །སྐྱེམས་ཅན་གྲུབ་མཐས་བློ་མ་འགྱུར་བ་རྣམས་ལ་རྟོག་པ། །བསམ་གིས་མི་ཁབ་པའི་དུས་ནི། །བདྲེན་པ་མཐོང་བའོ། །བདྲེ་བ་ཆེན་པོའི་དུས་ནི། །ལས་དང་། སིད་པའི་ས་བོན་རྣམ་ཤེས་འགགས་ནས། ཇོང་ཁོང་བ་ནི་མེད་བྱ་བ་དྭེ། |||}
APPENDIX B1: Comparison of Gampopa's *The Extraordinary Nectar of Speech* and Atiśa's *Essential Condensed Summary*  

GAMPOPA: *The Extraordinary Nectar of Speech*

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**Section 1 (extract 1-19-3a)**

Section 13

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1557 Note this appendix should be displayed facing-page.
ATIŚA: Essential Condensed Summary.

ན་མོ་དྗེ་ཝ་གུ་རུ། སོབ་དཔོན་པའི་ཞལ་སྔ་ནས། བྱ་བ་ཇོ་བོས་དགོན་པ་བ་ལ་གནང་བའི་གདམ་ངག་ཤིན་ཏུ་ཟབ་པ་ཡིན་གསུངས།

དྗེ་ཡང་སྗེམས་ཉིད་ལྷན་ཅིག་སྗེས་པ་ཆོས་ཀི་སྐུ་དང་། སྣང་བ་ལྷན་ཅིག་སྗེས་པ་ཆོས་ཀི་སྐུའི་འོད་གཉིས་པོ་དྗེ།་ཉི་མ་དང་།་ཉི་མའི་འོད་ཟྗེར་རམ་།་ཙནྡ་དང་། ལྷན་ཅིག་སེམས་པ་ཆོས་ཀི་སྐུ་དང་། དྗེ་ལ་འབྲས་བུ་རང་གང་ཡིན་ན། ལོག་རྒྱ་ཆེན་པོའམ་ཆོས་སྐུ་ཡིན། དྗེ་ཉིད་གང་ཡིན་ན། དངོས་པོ་གཤིས་ཀི་གནས་ལུགས་གཞི་མ་བཅོས་པ་འདི་ཡིན་ཏེ། བྲལ་བས་ཉམས་སུ་བླངས་སོ། དྗེ་ཡང་གཞི་མ་བཅོས་པ། བྲལ་བས་ཉམས་སུ་བླངས་སོ། དྗེ་ལྟར་གཞི་ལམ་འབྲས་གསུམ་པོ་དྗེ་ཡང་ཐ་དད་གསུམ་དུ་གནས་པ་མ་ཡིན་ཏེ།

སོགས་གཞི་མི་བོད་ལྟར་དངོས་པོ་མི་བོད་དངོས་པོ་མི་བོད་སོགས་གཞི་མི་བོད་ལྟར་དངོས་པོ་མི་བོད་དངོས་པོ་མི་བོད་[876.5] བདེའི་ཐོག སོགས་གཞི་མི་བོད་ལྟར་དངོས་པོ་མི་བོད་དངོས་པོ་མི་བོད་[876.10] བདེའི་ཐོག སོགས་གཞི་མི་བོད་ལྟར་དངོས་པོ་མི་བོད་དངོས་པོ་མི་བོད་[876.15] བདེའི་ཐོག

དྗེ་ལྟར་ངོ་བོ་རང་བཞིན་མཚན་ཉིད་གསུམ་པོ་དྗེ་ཡང་ཐ་དད་གསུམ་དུ་གནས་པ་མ་ཡིན་ཏེ།

སོགས་གཞི་མི་བོད་ལྟར་དངོས་པོ་མི་བོད་དངོས་པོ་མི་བོད་[876.5] བདེའི་ཐོག སོགས་གཞི་མི་བོད་ལྟར་དངོས་པོ་མི་བོད་དངོས་པོ་[876.10] བདེའི་ཐོག སོགས་གཞི་མི་བོད་ལྟར་དངོས་པོ་མི་བོད་[876.15] བདེའི་ཐོག

སོགས་གཞི་མི་བོད་ལྟར་དངོས་པོ་མི་བོད་[876.15] བདེའི་ཐོག
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བོད་ཡིག་གུང་བ་གྱུར་བ་ཡིན།

"དེ་ལ་སོགས་བྱའི་དུས་སུ་བྱས་བྱས་དུ་མྱིན་བཞི་དུམ་བྱ་བ་ཡིན་གྱུར་བ་ཡིན།"
ATIISA: Essential Condensed Summary.

ལོ་ཆུང་ཐོན་པོ་ཆོས་ཀྱིས་མི་གངས་པའི་ངོ་བོ་གསལ་ལྷོན་བསྟེན་བསྡུུག་དྲུག་ཆེན་པོ་བཟང་པོ་བྱེད་དེ།

དངོས་བཟོད་ལུགས་པ་དེ་བ། འཛིན་པ་ལྟེ་བསྟོན་པོ་དེ་བ། ཕྱིན་ཆེན་པོ་བཟང་པོ་བྱེད་དེ།

དཀོན་ལྟར་བ་ཅིར་ཡང་མི་དམིགས་པ། གསལ་ལ་མི་རྟོག་པའི་ངང་དུ་སྲིད་ལྷོན་བསྟེན་བསྡུུག་དྲུག་ཆེན་པོ་བཟང་པོ་བྱེད་དེ།

དེ་[877.5]ལྟར་བ་ཅིར་ཡང་མི་དམིགས་པ། ཁོ་བུ་ཕྱོགས་ནས་འབུལ་བསྟོན་པོ་དེ་བ། འཛིན་པ་ལྟེ་བསྟོན་པོ་དེ་བ།

གསུངས་གཉིས་པོ་གཅིག་དེ་བ། འཛིན་པ་ལྟེ་བསྟོན་པོ་དེ་བ། ཁོ་བུ་ཕྱོགས་ནས་འབུལ་བསྟོན་པོ་དེ་བ།

ཆོས་ཀི་སྐུར་རྟོགས་པ་དྲུག་ཆེན་པོ་བཟང་པོ་བྱེད་དེ།

དྲུག་ཆེན་པོ་བཟང་པོ་བྱེད་དེ།

དེ་[877.17]ལྟར་བ་ཅིར་ཡང་མི་དམིགས་པ། ཁོ་བུ་ཕྱོགས་ནས་འབུལ་བསྟོན་པོ་དེ་བ། འཛིན་པ་ལྟེ་བསྟོན་པོ་དེ་བ།

དཀོན་ལྟར་བ་ཅིར་ཡང་མི་དམིགས་པ། གསལ་ལ་མི་རྟོག་པའི་ངང་དུ་སྲིད་ལྷོན་བསྟེན་བསྡུུག་དྲུག་ཆེན་པོ་བཟང་པོ་བྱེད་དེ།

དེ་[877.15]ལྟར་བ་ཅིར་ཡང་མི་དམིགས་པ། ཁོ་བུ་ཕྱོགས་ནས་འབུལ་བསྟོན་པོ་དེ་བ། འཛིན་པ་ལྟེ་བསྟོན་པོ་དེ་བ།

གསུངས་གཉིས་པོ་གཅིག་དེ་བ། འཛིན་པ་ལྟེ་བསྟོན་པོ་དེ་བ། ཁོ་བུ་ཕྱོགས་ནས་འབུལ་བསྟོན་པོ་དེ་བ།

དེ་[877.5]ལྟར་བ་ཅིར་ཡང་མི་དམིགས་པ། ཁོ་བུ་ཕྱོགས་ནས་འབུལ་བསྟོན་པོ་དེ་བ། འཛིན་པ་ལྟེ་བསྟོན་པོ་དེ་བ།

གསུངས་གཉིས་པོ་གཅིག་དེ་བ། འཛིན་པ་ལྟེ་བསྟོན་པོ་དེ་བ། ཁོ་བུ་ཕྱོགས་ནས་འབུལ་བསྟོན་པོ་དེ་བ།
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ངོ་བོ་གསལ་ལ་རྟོག་པ་མྗེད་པ།
རང་བཞིན་སྗེ་འགག་གནས་གསུམ་དང་བྲལ་བ།
མཚན་ཉིད་འཁོར་འདས་གཉིས་ཀ་སྣང་བ།
དྗེ་གསུམ་ཡང་རྗེ་གཅིག་གི་དུས་སུ་ངོ་བོ་རྟོགས།
སོས་བྲལ་གི་དུས་སུ་རང་བཞིན་རྟོགས།
རོ་གཅིག་གི་དུས་སུ་མཚན་ཉིད་རྟོགས་པ་ཡིན་གསུང་།
དྗེ་ཡང་རྣལ་འབྱོར་རྣམ་པ་བཞིའི་རིམས་ཀིས་རང་གི་སྗེམས་ལྷན་ཅིག་སྗེས་པའི་ཆོས་སྐུར་རྟོགས་ཀང་།
ན་ཚ་དང་སྡུག་བསྔལ་འོང་བ་
ནི་ཐ་མལ་པའི་ལུས་རྒྱ་དང་མ་བྲལ་བས་ལན་པ་ཡིན་ཏྗེ།
སྗེང་གྗེ་དང་ཁྱུང་གི་ཕྲུ་གུ་ལྟ་བུ།
སྗེང་གྗེ་ལུས་ལ་རལ་གསུམ་
རོགས་ཀང་
མངལ་རྒྱས་འཐུམས་པ་དང་འདྲ་གསུང་།
ཁྱུང་ཕྲུ་གུ་གཤོག་ཕྲུགས་རྒྱས་ཀང་སོང་ལྤགས་ཀིས་འཐུམས་པ་དང་འདྲ་སྗེ།
ནང་དུ་སྗེམས་
ཆོས་སྐུར་རྟོགས་ཀང་སྔར་གི་ལས་ཀིས་བསྗེད་པའི་ལུས་རྒྱ་དང་མ་བྲལ་བས།
བདྗེ་སྡུག་དང་མི་འདོད་པའི་རྗེ་བྱང་བ་ལ་འགལ་བ་མྗེད་པ་ཡིན་གསུང་།
དྗེ་ལྟར་རྣལ་འབྱོར་བཞིའི་སོ་ནས་ཉམས་སུ་བླང་སྗེ།
འཆི་བའི་དུས་འབྱུང་བ་བཞི་རིམ་གིས་ཐིམ་ནས་རླུང་སྗེམས་ར་དབུ་མར་འདུས་པའི་དུས་སུ་ཆོས་ཉིད་ལྷན་ཅིག་སྗེས་པའི་ཡྗེ་ཤྗེས་ཀིས་རྒྱུད་ལ་སྗེ་བ་དྗེ།
སྔར་བསོམས་པའི་སོབས་ཀིས་ངོ་ཤྗེས་ཏྗེ་དྭ་ཕྲུག་མ་དང་ཕྲད་པའམ།
སྔར་འགིས་ཀི་མི་ངང་ཕྲད་པ་ལྟར་ངོ་ཤྗེས་ཏྗེ།
འོད་གསལ་གཉིས་མྗེད་དུ་གྱུར་པ་དྗེ་ལ་གསང་སྔགས་ཀི་ལུགས་ཀི་ཕྱག་རྒྱ་ཆོད་པོའི་དངོས་གྲུབ་ཚེ་གཅིག་ལུས་གཅིག་གིས་སངས་རྒྱ་བ་དྗེ་ལ་ཟྗེར་བ་ཡིན།
ད་ལྟ་མ་བསོམས་ན་དྗེ་ངོ་མི་ཤྗེས་པས་ལུས་བྱེད་བྲག་པ་ཅན་ལ།
སྗེད་པ་དང་
[1-19-19a] །ཞིག་ཅན་བཤེས་ལས་ཤེས་པ།
ཁོང་བཤེས་འས་ཤེས་པ།
དེ་འེལ་བཤེས་པར་ཞིག་ཤེས་པས་ཤེས་པ།
དེ་འེལ་བཤེས་པར་ཞིག་ཤེས་པས་ཤེས་པ།
དེ་ཞིག་ལས་ཞིག་ཤེས་པས་ཤེས་པ།
དེ་ཞིག་ལས་ཞིག་ཤེས་པས་ཤེས་པ།
དེ་ཞིག་ལས་ཞིག་ཤེས་པས་ཤེས་པ།
དེ་ཞིག་ལས་ཞིག་ཤེས་པས་ཤེས་པ།
དེ་ཞིག་ལས་ཞིག་ཤེས་པས་ཤེས་པ།
དེ་ཞིག་ལས་ཞིག་ཤེས་པས་ཤེས་པ།
དེ་ཞིག་ལས་ཞིག་ཤེས་པས་ཤེས་པ།
དེ་ཞིག་ལས་ཞིག་ཤེས་པས་ཤེས་པ།
དེ་ཞིག་ལས་ཞིག་ཤེས་པས་ཤེས་པ།
དེ་ཞིག་ལས་ཞིག་ཤེས་པས་ཤེས་པ།
དེ་ཞིག་ལས་ཞིག་ཤེས་པས་ཤེས་པ།
དེ་ཞིག་ལས་ཞིག་ཤེས་པས་ཤེས་པ།
དེ་ཞིག་ལས་ཞིག་ཤེས་པས་ཤེས་པ།
དེ་ཞིག་ལས་ཞིག་ཤེས་པས་ཤེས་པ།
དྗེ་ཡང་སྗེམས་ཀི་ངོ་བོ་གསལ་ལ་རྟོག་པ་མྗེད་པ།
རང་བཞིན་སྗེ་འགག་གནས་གསུམ་དང་བྲལ་བ།
མཚན་ཉིད་འཁོར་འདས་ལ་སོགས་པ་རྟོག་པར་སྣང་བ་དྗེ་དང་།
རྗེ་ཅིག་གིས་དུས་སུ་ངོ་བོ་ཙམ་རྟོགས།
མཚན་ཉིད་འཁོར་འདས་གཉིས་ཀ་སྣང་བ།
དྗེ་གསུམ་ཡང་རྗེ་གཅིག་གི་དུས་སུ་ངོ་བོ་རྟོགས།
སོས་བྲལ་གི་དུས་སུ་རང་བཞིན་རྟོགས།
རོ་གཅིག་གི་དུས་སུ་མཚན་ཉིད་རྟོགས་པ་ཡིན་གསུང་།
དྗེ་ལྟར་རྣལ་འབྱོར་བཞི་རིམ་པ་བཞིན་བསོམས་པས་རང་གི་སྗེམས་སྐུར་རྟོགས་ཀང་ན་ཚ་དང་སྡུག་སྔལ་སོགས་པ་འོང་བ་ན་ཐ་མལ་པའི་ལུས་ཀི་རྒྱར་འཐུམ་པས་ལན་པ་ཡིན་ཏྗེ།
དཔྗེར་ན་གཅན་གཟན་གི་རྒྱལ་པོ་མའི་ཁོང་དུ་རལ་གསུམ་རོགས་ཀང་མའི་ལུས་ཀི་རྒྱར་འཐུམ་པའམ།
ཁྱུང་སོང་ངའི་ནང་དུ་གཤོག་གྲུ་རྒྱས་ཀང་སོང་ངའི་རྒྱས་འཐུམ་པ་དང་འདྲ་སྗེ།
ནང་དུ་སྗེམས་ཆོས་ཀི་སྐུར་རྟོགས་ཀང་སྔར་ལས་ཀིས་བསྗེད་པའི་ལུས་ཀི་རྒྱ་དང་མ་བྲལ་བས་བདྗེ་སྡུག་ལ་སོགས་པ་འབྱུང་བ་འགལ་བ་མྗེད་དོ།
དྗེ་ལྟར་ཉམས་སུ་བླངས་པས་འཆི་བའི་དུས་སུ་ས་ཆུ་ལ་ཐིམ།
ཆུ་མྗེ་མ་ཐིམ།
མྗེ་རླུང་ལ་ཐིམ།
རླུང་རུམ་པར་ཤྗེས་པ་ལ་ཐིམ།
དྗེའི་གཉིས་པ་ལྷན་ཅིག་སྗེས་པའི་ཡྗེ་ཤྗེས་རང་བཞིན་གིས་གནས་པའི་སྗེང་དུ་སོང་བ་དང་།
དྗེ་ལྟར་བསོམས་ན།
རང་བཞིན་གིས་འོད་གསལ་བ་དྗེ་ངོས་མི་ཟིན།
ཟིན་ཡང་དངོས་པོ་དང་མཚན་མར་འཛིན་པའི་རང་བཞིན་ཡིན་པའི་སོབས་ཀིས་དྗེ་ལ་འཇིགས་ཤིང་སྐྲག་ནས།
རྒྱུ་སྗེད་ལྗེན་གི་མཚམས་སར་ནས་ལུས་ཡིན།
ལས་སོགས་དྗེ་ལྟར་འཁོར་བའི་འཁོར་ལོ་རྒྱུན་མ་ཆད་པར་འཁོར་བས།
སྡུག་བསྔལ་དཔག་ཏུ་མྗེད་པ་ལྗེན་དགོས་པས།
དྗེའི་གཉིས་པ་ལྷན་ཅིག་སྗེས་སོར་གི་གདམ་ངག་མདོར་བསྡུས་སིང་པོ་ཞྗེས་བྱ་བ་ཤཀའི་དགྗེ་སོང་ཀུ་མ་ར་ཡིས་ཡི་གྗེར་བཀོད་པའོ།
བརྒྱུད་པ་ནི།
རོ་རྗེ་འཆང་།
ཏྗེ་ལོ།
ན་རོ།
ཌོཾ་བི་ཧྗེ་རུ་ཀ
།ཇོ་བོ།
དགོན་པ་བ།
སོན་པ།
པོ་ཏོ་བ།
ཤར་བ་ན་{ཨྗེམ་པ}
།
སབས་ཁ་བ་ནས་རིམ་པར་བརྒྱུད་དྗེ།
མཁན་ཆོར་འཇམ་ཉག
།
བླ་མ་གགས་རྒྱལ་བ་།༔་དྗེས་བདག་ལའོ་༎་༎
APPENDIX C1: List of texts in the *Collected Sayings* and their complete English translations

<table>
<thead>
<tr>
<th>Text</th>
<th>Label 1558</th>
<th>Adarsha 1559</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Hagiographies (rnam thar)</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Ka</td>
<td>CB</td>
<td>rje sgam po pas mdzad pa’i tai lo nā ro'i rnam thar</td>
</tr>
<tr>
<td>2</td>
<td>Kha</td>
<td>CB</td>
<td>rje mar pa dang rje btsun mi la'i rnam thar</td>
</tr>
<tr>
<td>3</td>
<td>Ga</td>
<td>CB</td>
<td>chos kyi rje dpal ldan sgam po pa’i rnam par thar pa kun khyab snyan pa’i ba dan</td>
</tr>
<tr>
<td><strong>Teachings to the Gathering (tshogs chos)</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Nga</td>
<td>CB</td>
<td>tshogs chos bkra shis phun tshogs</td>
</tr>
<tr>
<td>5</td>
<td>Ca</td>
<td>CB</td>
<td>mgon go zla ’od gzhon nus mdzad pa’i tshos chos legs mdzes ma</td>
</tr>
<tr>
<td>6</td>
<td>Cha</td>
<td>CB</td>
<td>chos rje dags po lha rje’i gsung/ tshogs chos yon tan phun tshogs</td>
</tr>
<tr>
<td>7</td>
<td>Ja</td>
<td>CB</td>
<td>tshogs chos mu tig gi phreng ba</td>
</tr>
<tr>
<td>8</td>
<td>Nya</td>
<td>CB</td>
<td>rje dags po rin po che’i tshogs chos chen mo</td>
</tr>
<tr>
<td><strong>Answers to Questions (zhus lan)</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Ta</td>
<td>CB</td>
<td>rje dags po zhal gdams dang/ rje bsgom tshul gyi zhu lan</td>
</tr>
</tbody>
</table>

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1558 This is the text label as given in B.

1559 For the sigla CA, CB, and CD see page 312 and note 47. For ease of access to the Tibetan text, every citation in this thesis is referenced to the Adarsha website, which provides both searchable electronic text and scanned images, using the 'Text' and 'Label' fields in the table above and the page numbers. Adarsha has created its website from three sources: two different versions of the *Collected Sayings*, CB and CD, and the *rtsib ri’i par ma* (see note 1560). The ‘Adarsha’ field records to which version of the *Collected Sayings* those citations refer for that text. For a list of *Collected Sayings* versions see Appendix C2, p. 289.
<table>
<thead>
<tr>
<th>Text</th>
<th>Label</th>
<th>Adarsha</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>Tha</td>
<td>CB</td>
<td>dus gsum mkhyen pa’i zhu lan</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Tony Duff, Gampopa Teaches Essence Mahamudra: Interviews with His Heart Disciples, Dusum Khyenpa and Others (Kathmandu: Padma Karpo Translation Committee, 2012). 53-189</td>
</tr>
<tr>
<td>11</td>
<td>Da</td>
<td>CB</td>
<td>rje phag mo grub pa’i zhus lan</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Tony Duff, Gampopa Teaches Essence Mahamudra: Interviews with His Heart Disciples, Dusum Khyenpa and Others (Kathmandu: Padma Karpo Translation Committee, 2012). 193-234</td>
</tr>
<tr>
<td>12</td>
<td>Na</td>
<td>CB</td>
<td>rnal ’byorchos ’byung gi zhus lan</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Tony Duff, Gampopa Teaches Essence Mahamudra: Interviews with His Heart Disciples, Dusum Khyenpa and Others (Kathmandu: Padma Karpo Translation Committee, 2012). 237-244</td>
</tr>
</tbody>
</table>

**Miscellaneous**

<table>
<thead>
<tr>
<th>Text</th>
<th>Label</th>
<th>Adarsha</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
<td></td>
<td>CB</td>
<td>chos rje dags po lha rje’i gsung/ khrid chos mu tig tsar la brgyus pa</td>
</tr>
<tr>
<td>14</td>
<td>Pha</td>
<td>CB</td>
<td>sms kyi mtshan nyid gab pa mgon du phyung ba</td>
</tr>
<tr>
<td>15</td>
<td>Ba</td>
<td>CB</td>
<td>rje dags po lha rje’i gsung/ dmar khrid gsang chen/ bar do’i dmar khrid/ ’pho ba’i dmar khrid zhal gdamgs dang bcas pa</td>
</tr>
<tr>
<td>16</td>
<td>Ma</td>
<td>CB</td>
<td>rje dags po lha rjes mdzad pa’i phyag rgya chen po rdo rje ye shes dbang dang/ phag mo’i gzhung mdo dang bcas pa</td>
</tr>
<tr>
<td>17</td>
<td>Tsa</td>
<td>CB</td>
<td>rje dags po lha rje’i gsung sgros/ snyan brgyud gsal ba’i me long</td>
</tr>
<tr>
<td>18</td>
<td>Tsha</td>
<td>CB</td>
<td>rje dags po lha rje’i gsung/ snyan brgyud brjed byang ma</td>
</tr>
<tr>
<td>19</td>
<td>Dza</td>
<td>CD</td>
<td>rje dags po lha rje’i gsung/ zhal gyi bdud rtsi thun mongs ma yin pa</td>
</tr>
<tr>
<td>20</td>
<td>Wa</td>
<td>CB</td>
<td>chos rje dags po lha rje’i gsung/ phyag rgya chen po’i man ngag thog babs dang mgur ’pho ’gyur ba ces kyang bya phyag rgya chen po’i ‘gyur ba ces kyang bya brgyud gsal pa zhes kyang bya snang ba lam khyer gyi rtog pa cig chog ces kyang bya phyag rgya chen po’i ‘gyur ba ces kyang bya ba</td>
</tr>
<tr>
<td>21</td>
<td>Zha</td>
<td>CB</td>
<td>chos rje dags po lha rje’i gsung/ phyag rgya chen po’i man ngag</td>
</tr>
<tr>
<td>22</td>
<td>Za</td>
<td>CB</td>
<td>chos rje dags po lha rje’i gsung/ phyag rgya chen po’i bsam gyis mi khyab pa’i sgom rims</td>
</tr>
<tr>
<td>23</td>
<td>’a</td>
<td>CB</td>
<td>chos rje dags po lha rje’i gsung/ snying po don gyi gdam pa phyag rgya chen po’i ‘pho ’gyur ba ces kyang bya phyag rgya chen po’i ‘gyur ba ces kyang bya ba</td>
</tr>
<tr>
<td>24</td>
<td>Ya</td>
<td>CB</td>
<td>chos rje dags po lha rje’i gsung/ phyag rgya chen po’i rtsa ba la ngo sprod pa zhes kyang bya snang ba lam khyer gyi rtog pa cig chog ces kyang bya phyag rgya chen po’i gnyug ma mi ’gyur ba ces kyang bya ba</td>
</tr>
</tbody>
</table>

286
<table>
<thead>
<tr>
<th>Text</th>
<th>Label</th>
<th>Adarsha</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td>Ra</td>
<td>CB</td>
<td>chos rje dags po lha rje'i gsung/ snying po'i ngo sprod don dam gter mdzod</td>
</tr>
<tr>
<td>26</td>
<td>La</td>
<td>CB</td>
<td>chos rje dags po lha rje'i gsung/ rnam rtog don dam gyi ngo sprod</td>
</tr>
</tbody>
</table>

Trunggram Gyaltrol Rinpoche Sherpa, “Gampopa, the Monk and the Yogi: His Life and Teachings” (PhD, Harvard University, 2004).

| 27   | Sha   | CB       | chos rje dags po lha rje'i gsung/ sgrub pa snying gi ngo sprod |
| 28   | Sa    | CB       | chos rje dags po lha rje'i gsung/ mdo sngags kyi sgom don bsdu pa |
| 29   | Ha    | CB       | chos rje dags po lha rje'i gsung sgrub pa sgrigs ma |
| 30   | A     | CB       | chos rje dags po lha rje'i gsung/ bslab gsum mam bzhag la sogs pa |
| 31   | Ki    | CB       | chos rje dags po lha rje'i gsung/ gnas lungs gnyis kyi man ngag dang go cha gnyis kyi man ngag |
| 32   | Khi   | CB       | chos rje dags po lha rje'i gsung/ bka' tshoms dang phyag rgya chen po lnya idan/lam mchog rin chen phreng ba/*chos bzhi mdor bsdu**/ nyams len mdor bsdu/ gnad kyi gzer gsang/ zhal gdams gsang mdzod ma/don bhi ba'i gtum mo/ 'khrul 'khor gyi gtum mo/ bar do'i gdam pa/ 'pho ba'i zhal gdams rnas |

Tony Duff, Gampopa Teaches Essence Mahamudra: Interviews with His Heart Disciples, Dusum Khyenpa and Others (Kathmandu: Padma Karpo Translation Committee, 2012). *9-17, **3-5.

| 33   | Gi    | CD       | chos rje dags po lha rje'i gsung/ bstan bcos gros 'debs bsdud rtsi 'phreng ba dang 'dre bzhi rtsad gcod |
| 34   | Ngi   | CD       | zla 'od gzhon nus mdzad pa'i bcud bsdu |
| 35   | Ci    | CB       | chos rje dags po lha rje'i gsung/ mar pa'i tshig bcad bgrya ma'i 'grel pa |
| 36   | Chi   | -1560    | rje sgam po pa'i zhal gdams/ lam mchog rin po che'i phreng ba ces bya ba |


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1560 Adarsha has not used a version of the *Collected Sayings* for the source of this text. Rather, the source is the *rtsib ri'i par ma*: bsod nams rin chen. "lam mchog rin chen phreng bal." In dkar rnying gi skyes chen du ma'i phyag rdzos kyi gdams ngag gnad bsdu nyer mkho rin po che'i gter mdzod/hrsibs ri'i par ma?. TBRC W20749. 1: 481 - 515. darjeeling: kargyu sungrab nyalmo khang, 1978-1985. http://tbrc.org/link?RID= O01CT0027|O01CT00272CZ8769SW20749. For further information on the *rtsib ri'i par ma* see Kragh, *Tibetan Yoga and Mysticism*, 195–96.
<table>
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<tr>
<th>Text</th>
<th>Label</th>
<th>Adarsha</th>
<th>Name</th>
</tr>
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<tbody>
<tr>
<td><strong>Eulogies (<em>bstod pa</em>)</strong>&lt;sup&gt;1561&lt;/sup&gt;</td>
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<tr>
<td>37</td>
<td>-</td>
<td>-</td>
<td>chos rje dags po lha rje’i gsung/ bstan chos lung gi nyi ’od</td>
</tr>
<tr>
<td>38</td>
<td>-</td>
<td>-</td>
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<td><strong>Stages of the Path (<em>lam rim</em>)</strong></td>
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<tr>
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<td>Va^m&lt;sup&gt;1562&lt;/sup&gt;</td>
<td>CD</td>
<td>chos rje dags po lha rje’i gsung/ bstan chos lung gi nyi ’od</td>
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<td>40</td>
<td>E</td>
<td>CB</td>
<td>sga dam chos yid bzhin nor bu thar pa rin po che’i rgyan zhes bya ba bka’ phyag chu bo gnyis kyi theg pa chen po’i lam rim gyi bshad pa</td>
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</tbody>
</table>


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<sup>1561</sup> The eulogies are not included in the Adarsha Collected Sayings and do not have a label in CB.

<sup>1562</sup> This text is labelled *ji* on the Adarsha website.
## APPENDIX C2: List of witnesses to *The Extraordinary Nectar of Speech*

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<td>a mgon rin po che. &quot;phag sgom gyi gsung tshul khrims snying po'i mgur sogs/.&quot; In 'bri gung bka’ brygud chos mdzod chen mo. TBRC W00W501203. 12: 428 - 467. [hasa]: [s.n.], [2004]. [<a href="http://tbrc.org/link?RID=O4CZ2522">http://tbrc.org/link?RID=O4CZ2522</a></td>
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<td>Lahul:</td>
<td>bsod nams rin chen. &quot;zhal gyi bdud rtsi thun mong ma yin pa sogs (dza).&quot; In gsung 'bum/_sgam po pa. TBRC W23444. 2: 105 - 140. delhi: shashin, 1976. [<a href="http://tbrc.org/link?RID=O00EGS1010507">http://tbrc.org/link?RID=O00EGS1010507</a></td>
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<td><strong>Modern electronic productions (based on B)</strong></td>
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</tbody>
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<sup>1564</sup> For ease of access to the Tibetan text, every citation in this thesis is referenced to the Adarsha website. See note 1559 for further information.
APPENDIX C3: Converting the manuscript into the xylograph

The two tables below summarize the different organizations of the manuscript and the xylograph, taking the manuscript as the starting point. The tables are based on, and adapted from, Kragh's exhaustive description of the location of each passage in each witness of the *Collected Sayings*.\textsuperscript{1565} Table 1 focuses on the manuscript, showing which passages were removed from it in creating the xylograph. Table 2 focused on the xylograph, showing how those manuscript pages were then re-arranged, supplemented by new material, to create the xylograph. Table 1 comprises:

- **Reference number (Ref.):** The reference number has been created solely for the purposes of creating these two tables. The manuscript must be divided into 88 consecutive passages in order to do this exercise. Each passage has been given a reference number which can then be used to follow a passage between the two tables.
- **Passage starting point (Man. Start):** This is the folio, and line number on that folio, where the passage starts in the manuscript.
- **Passage ending point (Man. End):** This is the folio, and line number on that folio, where the passage ends in the manuscript.
- **Text number (Text No.):** Only the xylograph has texts marked as such and therefore text numbers. This is the text number of the text in which the manuscript passage appears.
- **Passages removed (Removed Type 1 and Removed Type 2):** These are the passages that are in the manuscript but are not in the xylograph. Apart from where indicated, these are passages that are repeated in the manuscript and have been mapped.

\textsuperscript{1565} Refer to the footnotes in Kragh, *Tibetan Yoga and Mysticism*, 205–667.
elsewhere to the xylograph. Type 1 indicates duplicates that have been identified and documented by Kragh. Type 2 indicates additional duplicates or adjustments that have been identified to complete this exercise.

- Passages used (From Manuscript): These are the passages that are in both the manuscript and the xylograph. That is, the passages that were moved from one to the other and that were subsequently re-arranged.

- New Passages (New Passages): These are new passages that were introduced into the Collected Sayings when the xylograph was created and have no related passages in the manuscript.

Note that a page is counted if a passage is present either in whole or in part on that page. Therefore, the total page count will be slightly exaggerated. Table 2 shows how those manuscript pages were then re-arranged, supplemented by the new material, to create the xylograph texts. Table 2 uses the same fields as described for Table 1 above. The reference number should be used to follow a passage between the two tables.

In summary, the manuscript comprises 1,697 pages, of which 1,190 (70%) were used in the xylograph. 223 pages of new text were added to these to create a xylograph of 1,413 pages. Six new texts account for 214 (96%) of the 223 new pages. Only two texts, Text 20 and Text 32, appear to have required significant re-arrangement of manuscript passages to create. The texts outside of the 'Miscellaneous Sayings' category, setting aside new texts that were introduced into the xylograph, required negligible, if any, re-arrangement.

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1566 This is not to assert that they were removed because they are duplicates. As is evident from the annotated translation presented in Part 2, many repeated passages remain in the xylograph.

1567 In particular, three large blocks of text in the manuscript were not used in the xylograph. See Appendix C4 for further details.

1568 The six texts are texts 3, 14, 36, 37, 38 and 40.
This is not a duplicate. It is a hagiography of Gampopa in the manuscript that was replaced by a new hagiography, Text 3 (See Table 2, Ref. 89) in the xylograph. See Kragh, *Tibetan Yoga and Mysticism*, 138.

There is a duplicate passage in Text 29 (Ha, 2-4-6b). For information on the related segment see Kragh, 501 fn. 1133.

There is a duplicate passage in Text 10 (Tha, 1-10-45a - 45b). For information on the related segment see Kragh, 326 fn. 806.

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**TABLE 1: Manuscript pages selected for xylograph**

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1569 This is not a duplicate. It is a hagiography of Gampopa in the manuscript that was replaced by a new hagiography, Text 3 (See Table 2, Ref. 89) in the xylograph. See Kragh, *Tibetan Yoga and Mysticism*, 138.

1570 There is a duplicate passage in Text 29 (Ha, 2-4-6b). For information on the related segment see Kragh, 501 fn. 1133.

1571 There is a duplicate passage in Text 10 (Tha, 1-10-45a - 45b). For information on the related segment see Kragh, 326 fn. 806.
I have been unable to find this passage in the xylograph.

This passage comprises two parts:

- Kha 191b5 - 192a6: there is a duplicate passage in Text 6 (Cha, 1-6-16b - 17a). For information on the related segment see Kragh, *Tibetan Yoga and Mysticism*, 268 fn. 667.
- Kha -192a6 - 192b2: there is a duplicate passage in Text 6 (Cha, 1-6-13b). For information on the related segment see Kragh, 265 fn. 357.

### TABLE 1 (contd.)

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1572 I have been unable to find this passage in the xylograph.
1573 I have been unable to find this passage in the xylograph.
1574 I have been unable to find this passage in the xylograph.
1575 This passage comprises two parts:

- Kha 191b5 - 192a6: there is a duplicate passage in Text 6 (Cha, 1-6-16b - 17a). For information on the related segment see Kragh, *Tibetan Yoga and Mysticism*, 268 fn. 667.
- Kha -192a6 - 192b2: there is a duplicate passage in Text 6 (Cha, 1-6-13b). For information on the related segment see Kragh, 265 fn. 357.
TABLE 1 (contd.)

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1576 Kragh did not find this passage in the manuscript. For information on the related segment see Kragh, *Tibetan Yoga and Mysticism*, 567 fn. 1218.

1577 Kragh did not find this passage in the manuscript. For information on the related segments, see Kragh, *Tibetan Yoga and Mysticism*: 453 fn. 1046; 455 fn. 1048; 455 fn. 1049; 456 fn. 1052.

1578 Kragh did not find this passage in the manuscript. For information on the related segment, see Kragh, 576 fn 1234.

1579 I have been unable to find this passage in the xylograph.

1580 Kragh did not find this passage in the manuscript. For information on the related segments, see Kragh, *Tibetan Yoga and Mysticism*: 270 fn. 673; 271 fn. 674; 271 fn. 675; 272 fn. 677; 272 fn. 678; 273 fn. 679; 274 fn. 682; 274 fn. 683; 275 fn. 685; 276 fn. 686; 276 fn. 687; 277 fn. 688; 278 fn. 689; 278 fn. 690; 279 fn. 692; 279 fn. 693; 280 fn. 695; 280 fn. 696; 281 fn. 697; 282 fn. 698.

1581 See Appendix C4 for the contents of these pages.
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1582 This passage comprises five parts:
- Nga 118a1 - 118a5: there is a duplicate passage in Text 10 (Tha, 1-10-31b1 - 31b6). For information on the related segment see Kragh, *Tibetan Yoga and Mysticism*, 315 fn. 766.
- Nga 118a5 - 118b1: there is a duplicate passage in Text 10 (Tha, 1-10-20a6 - 20b1). For information on the related segment see Kragh, 311 fn. 758.
- Nga 118b1 - 118b3: there is a duplicate passage in Text 10 (Tha, 1-10-46b7 - 47a2). For information on the related segment see Kragh, 328 fn. 810.
- Nga 118b3 - 119a1: there is a duplicate passage in *The Extraordinary Nectar of Speech* (Dza, 1-19-15b1 - 15b4). For information on the related segment see Kragh, 407 fn. 970.
- Nga 119a1 - 119a2: there is a duplicate passage in *The Extraordinary Nectar of Speech* (Dza, 1-19-15a1 - 15a2). For information on the related segment see Kragh, 407 fn. 970.

1583 This passage comprises five parts:
- Nga 119b2 - 120b3: I have been unable to find this passage in the xylograph.
- Nga 120b3 - 122a2: I have been unable to find this passage in the xylograph.
- Nga 122a2 - 124a6: I have been unable to find this passage in the xylograph.
- Nga 124a6 - 126b1: I have been unable to find this passage in the xylograph.
- Nga 126b1 - 126b5: I have been unable to find this passage in the xylograph.

1584 I have been unable to find this passage in the xylograph.
A new text, Text 3. This is the new hagiography referred to in note 1569 above. See Kragh, *Tibetan Yoga and Mysticism*, 208–15.

This is a list of lineage-holders added at the end of Text 12. See Kragh, 341–44.


Added at the end of Text 15. See Kragh, 374–75.

This is a list of transmission lineages added at the end of Text 30. See Kragh, 517–19.

See Kragh, 595 fn. 1254.

A new text, Text 37. See Kragh, 609.

A new text, Text 38. See Kragh, 609–11.

A new text, Text 39. See Kragh, 663–89.

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**Stages of the path**

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|      | 502  | 550  | 20   | 118  | 223  | 1,413 |

298
APPENDIX C4: Manuscript passages not in the xylograph

The manuscript comprises 1,697 pages, of which 1,190 (70%) were used in the xylograph (see page 291). Thus, 507 manuscript pages were left out of the xylograph. A number of these pages contain duplicate passages. However, the majority of the pages are in three large blocks of text. These three blocks, 431 pages in total, at the start of Vol. Ga and the start of Vol. Nga, are analysed in this appendix. To ease description, some passages have been grouped.

Volume Ga

1. No title: 65 pages (ff. 1a - 33b). The colophon reads: "I wrote this. May the merit of that lead the six types of beings of samsāra on the path to the higher realms and to liberation." This is a hagiography of Gampopa by an anonymous author. Between them, Kragh and Sherpa have referred to seventeen hagiographies, yet this one is not among them. The hagiographies provide different versions, in particular, of Gampopa's family life. In this one we learn that: he was born to the Nyiwa clan (gdung rus rnyi ba) in the area of Sewa in Nyal (dmyal gyi sa ba lung), Central Tibet (bod yul gyi dbus); he trained in mantra and medicine; married aged twenty-one and that, following the death of his wife and son and daughter, took ordination with Geshe Shawa Lingpa (dge bshes sha wa gling pa, dates unknown). The existence of this text here may be

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1594 The three large blocks of text are shown in Appendix C3, Table 1: Ref. 62, 124 pages; Ref. 64, 127 pages; Ref. 72 180 pages.
1595 BG Vol. 13, 1 - 252.
1596 bdag gi 'di bris dge ba des//'gro drug 'khor ba'i sems can rnams//' mtho ris thar pa'i lam sna 'dren par shog
1597 See note 6.
1598 The passage, in full, reads (ff. 2a - 2b):
particularly fertile ground for dating the manuscript—that is, providing a *terminus post quem* for the collection—through establishing its position in the development of the hagiographical tradition of Gampopa.  

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His country of birth was Central Tibet. The name of the area was Sewa in Nyal. His clan was the Nyiwa. His birthplace was very high. First, he became very learned in mantra and medicine. When aged twenty-one he became a householder. He had a son and a daughter. When aged thirty-two, the son died. Having returned from taking his corpse away, the daughter died. Again, a few days after having returned from taking her corpse away, his wife was struck by illness. His wife loved him and said "When I die, you'll probably take another wife." Her tears poured down as she said "Don't take a wife, practice Dharma." Replying "I won't take wife," she died. Guru! Homage to the Lama, Precious Sugata. His preceptor was Geshe Shawa Lingpa.

/sku 'khrungs pa'i yul ni/ bod yul gyi dbus/ sa cha'i ming ni dmyal gyi sa ba lung / gdung rus rnyi ba/ skye sa ni shin tu mtho ba/ dang po snyags dang sman la shin tu mkhas pa cig yin pa la/ lo nyi shu rtsa gcig lon pa la khyim byas/ bu gcig bu mo gcig dang gnyis yod pa la/ lo sum bcu rtsa gnyis lon rtsa na bu shi/ de'i ro skyl es nas yongs tsu na bu mo yang shi 'dag/ yang de'i ro skye l nas yongs khu 'ga' song tsu na bud med nas kyis thebs/ der bud med lha rje la chags nas nga' chi de tsu na khyed bud med lan ang zhing 'chi ma phrul phrul byed de/ der lha rjes da bud med mi len chos la 'gro ba yin byas pas/ 'o na bud med ma len cig zer nas shi lo/ /gu ru na mo bila ma bde bar gshegs pa rin po che de ni dge bshes sha ba gling pa rab tu byung/.  

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1599 A review of the hagiographies of Gampopa is outside the scope of this thesis. However, it does appear that this manuscript hagiography (hereafter, MH) bears a close resemblance to, and is some relationship with, three others. In reverse chronological order, the first is the hagiography (hereafter, SH) of Sonam Lhundrup (*sgam po bsod nams lhun grub*, 1488-1552). He was the creator of the xylograph and produced this hagiography for inclusion in it (see note 1569). It is Text 3 (Ga) in the xylograph. The second is the hagiography (hereafter, KH) of Kachöd Wangpo (*mkha’ spyod dbang po*, 1350-1405) produced in the late fourteenth century (see Kragh, *Tibetan Yoga and Mysticism*, 88). It is found in the Dege (*sde ge*) version of Gampopa's *Collected Sayings* ("chos kyi rje dpal ldan sgam po pa chen po'i rnam par thar pa kun khyab snyan pa'i ba dan/."). In *gsung 'bum/*sgam po pa/*, TBRC W22393. Vol. 1: 29 - 142. sde dge: sde dge par khang chen mo, (1987). The third is the hagiography (hereafter, RH) of Rangjung Dorje (*rang byung rdo rje*, 1284-1339). It is part of a larger work on Milarepa ("mi la bzhad pa rdo rje'i gsung mgur mdzod nag ma zhes pa karma pa rang byung rdo rjes phoyogs gcig tu bkod pa/."). In *gsung 'bum/*rang byung rdo rje. TBRC W30541. Vol. 3: 5 - 778. zi ling: mtshur phu mkhan po lo yag bkra shis, 2006.)  

MH is an elaborate version of KH, copying it verbatim and adding additional material. SH repeats the colophon of KH, adding no other sources other than KH itself. Both these versions are essentially in two parts: the first covering Gampopa's previous lives and the second covering his present life. RH only covers his present life, and only up to the end of the time Gampopa spends with Milarepa. It lacks the later embellishments of KH and SH, but otherwise the phrasing is again almost verbatim. On this basis an argument could be made for RH being a source for KH (and hence SH too), although it is not mentioned explicitly (and is not among the sources for KH posited by Kragh; see Kragh, 208). It is noticeabe that RH and KH both refer to Geshe Shawa Lingpa as Gampopa's preceptor, although KH, the later text, does so in equivocal terms (SH, a later text still, remains silent on this). Turning to MH, other than in two respects, it is largely identical to RH. First, like RH, MH only covers Gampopa's present life, but MH tells the whole story whereas RH (being a hagiography of Milarepa) only covers Gampopa's life up to the point he leaves Milarepa and returns to Central Tibet. Second, MH has an opening homage and supplication seen only elsewhere in SH. That there are identical passages in texts separated by centuries should come as no surprise—it is a feature of Tibetan composition evidenced throughout this thesis—and it contributes to a complex philological picture that can encourage nurgatory speculation. Here, we could create an argument for MH being a source for RH, dating
2. *theg pa chen po'i lam rim gyis 'jug pa'i sens bskyed pa dang/ bslab sdom gyi rim pa rin po che'i phreg*: 59 pages (ff. 33b - 63a). The colophon reads: "This concludes 'The Precious Rosary: the stages of the enlightened attitude, precepts and vows for gradually entering the Mahāyāna path,' oral instruction and practical guidance of the great Gampopa, precious spiritual friend, arranged by the śākya-monk, Changchub Ngödrup." Changchub Ngödrup (*byang chub dngos grub*, 12th century), often referred to as Layagpa, was said to be one of Gampopa's foremost students and the creator of an influential commentary (see 10 below). The contents of this work are well summarized by its colophon.

3. *phyag rgya chen po'i bka' drin bcu gcig pa bshad 'bum 'phrul gyi me long*: 45 pages (ff. 63b - 86a). The colophon reads: "The magical mirror, an extensive explanation of the eleven [types of] kindness of *mahāmudrā. swa ti*." This is a commentary on a song (*mgur*), attributed to Gampopa and included in his *Collected Sayings*. The text was it prior to the fourteenth century, right through, partly on the basis of the opening homage and supplication, to it being extracted from SH, thus dating MH—and hence the manuscript—after 1520. That such a costly, and fuller, collection as the (“golden”) manuscript is not mentioned as a source for the xylograph might be explained, if it need be, by it being produced later. Perhaps further investigation of Gampopa's hagiographies might resolve this.

1600 *theg pa chen po'i lam rim gyis 'jug pa'i sens bskyed pa dang/ bslab sdom gyi rim pa rin po che'i phreg bzhes bya ba/ dge ba'i bshes gnyen rin po che sgam po pa chen po'i zhal gyi gdamgs ngag dang phyag bzhes lho la yag pa/ shAkya'i dge slong byang chub dngos grub kyis yi ger bkod pa'o rdzogs s+ho/


1602 *phyag rgya chen po'i bka' drin bcu gcig pa bshad 'bum 'phrul gyi me long zhes bya ba/ chos rje rin po che/ ras pas legs par sbyar ba rdzogs so/ swa ti/

1603 The song is in Text 20 (Dza, 1-20-10a - 10b). It is aslo included twice within the manuscript: Vol. Ga ff. 63a - 63b (Appendix C3, Table 1: Ref. 63), the folios immediately preceding this commentary; and, Vol. Ga ff. 129b - 130a (Appendix C3, Table 1: Ref. 68). In Text 20, an interlinear note provides a title to the song: "A Teaching of the Lord, the Doctor from Dakpo: A song of the eleven [types of] kindness [of the teacher]" (//chos rje dwags po lha rje'i gsung/ bka' drin bcu gcig gi mgur bzhugs so/). For the genre of songs (*mgur*) see note 228.
written by Yeshe Dorje (ye shes rdo rje, 1161-1211)\textsuperscript{1604} and can be found among the collections of his own works.\textsuperscript{1605}

4. \textit{bka’ rgya ma}: 5 pages (86a - 88b). The colophon reads: "This special feature of the Doctor of Dakpo was arranged by Lengom of Dakpo and called a 'Sealed Instruction'. \textit{I thii//}. It is a profound instruction for those wandering in mountain retreat. Keep it secret from those who are unsuitable. Do not depend on words, have the sealed instructions! \textit{zab zab// rgya rgya rgya//}"\textsuperscript{1606} Sealed instructions (\textit{bka’ rgya ma}) refer to teachings given in secret to small groups of students.\textsuperscript{1607} This text starts with a brief explanation of the Tibetan term for \textit{mahāmudrā}, \textit{phyag rgya chen po}, along with a short description of its ground, path and result. The remainder, and majority, of the text is a teaching in verse.

5. The second of the next two texts is a treasure (\textit{gter ma}) attributed to Gampopa, said to have been hidden by him at Black Maṇḍala Lake (\textit{man+Dal nag po}), and discovered by Dung Tso Repa (\textit{dung tsho ras pa}, 14th century).\textsuperscript{1608} The first is a history of the


\textsuperscript{1605} See ye shes rdo rje. "\textit{bka’ drin bcu gcig pa’i bshad ’bum ’phrul gyi me long!}.” In gsung ’bum/ ye shes rdo rje. TBRC W23782. 469 - 536. Kathmandu 1998.

\textsuperscript{1606} \textit{dwags po lha rje’i khyad chos/ dwags po glen sgom gyis yi ger bkod pa bka’ rgya ma zhes bya ba// I thii// ri khrod ’grims pa’i gdam pa zab mo yin/ snod min la mi rten bka’ rgya yod// zab zab// rgya rgya rgya//}.


\textsuperscript{1608} For further details see Marta Sernesi, ‘Rare Prints of BKa’ Brgyud Texts: A Preliminary Report’, in Nepalica-Tibetica. Festgabe for Christoph Cüppers., ed. Franz-Karl Ehrhard and Petra Maurer (Andiast: International Institute for Tibetan and Buddhist Studies GmbH, 2013), 192–93. It is on the basis of this text that Kragh suggests a \textit{terminus post quem} of 1329 for the manuscript (see note 69).
treasure. The discovery is dated as 1316 in the Blue Annals (deb ther ngon po).\textsuperscript{1609} Both texts can be found in the The Treasury of Precious Instructions.\textsuperscript{1610}

5.1. No title: 8 pages (ff. 88b - 92b). The colophon reads: "Spoken by the Precious Dung Tso Repa to Rinpoche to the monk Jñānaśīla, who gave it to me."\textsuperscript{1611}

5.2. lus med mkha' 'gro zhes bya ba'i sgrub thabs: 7 pages (ff. 92b - 96a). No colophon.

6. No title: 13 pages (ff. 96a - 102b). The passage starts: na mo ra tna (conjecture, illegible) gu ru chos 'di la yid ches par bya'i phyir bla ma rgyud pa'i lo rgyus ni/. The colophon concludes with: "This instruction on unborn mahāmudrā, together with a history of the transmission, was written by me."\textsuperscript{1612} The history of the transmission, traced back to when Tilopa travelled to the peak of the Glorious Mountain in the south (lho phyogs dpal gyi ri'i rtse mo) to request the Dharma from Vajrapāṇi, covers the first three pages. The instruction itself comprises the remainder of the text and is, in fact, largely identical with the first section of Text 24 (Ya).\textsuperscript{1613} The colophons of the two texts bear some similarities.\textsuperscript{1614}


\textsuperscript{1610} The history: sems khrid yid bzhin nor bu'i lo rgyus in DN Vol. 8: 407 - 416. The treasure: sems khrid yid bzhin nor bu in DN Vol. 8: 416 - 423. (A third related text, 'pho ba don gyi grong 'jug (DN Vol. 8: 423 - 428), follows these in The Treasury of Precious Instructions.)

\textsuperscript{1611} rin po che dung tsho bas dge slong dz+n ya na shi la la gsungs/ des bdag la gnang ba'o//

\textsuperscript{1612} skye med phyag rgya chen po'i gdams ngag/ brgyud pa'i lo rgyus dang bcas pa kho bo bris so//

\textsuperscript{1613} Text 24 (Ya) comprises four sections. This passage is essentially identical with the first passage found in Text 24 (Ya, 1-24-1b - 5b). For a summary of Text 24 (Ya) see Kragh, Tibetan Yoga and Mysticism, 453–56. Kragh did not find Text 24 (Ya) in the manuscript but it is there (see Appendix C3, note 1577). This passage can therefore be considered a duplcicate passage within the manuscript.

\textsuperscript{1614} Having given the title of the first section of the Text 24 (Ya, 1-24-1b) as "An instruction on mahāmudrā by venerable meditator from Dakpo of the gnyi clan [i.e. Gampopa]" (rje btsun dags po snyi sgom gyis phyag rgya chen po'i gdam ngag), the colophon reads: "This is called 'The key to what I have written about my experience'." (rang gi nyams myong bris pa'i lde mig ces bya ba'o). The full colophon of the manuscript passage reads:
7. *bla ma'i man ngag lhan cig skyes sbyor*: 7 pages (ff. 102b - 106a). The colophon reads:

"This concludes 'A pith instruction of the lama, the yoga of the innate', [given] by the Lord, the Precious Doctor [i.e Gampopa] to the Precious Gomstul and [from him to] the Precious Zhang."\(^{1615}\) There are many colophons within the *Collected Sayings* that...

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\(^{1615}\) The translation of *bsgoms pa* as referring to Lobpön Gomtsul (see note 1525) is somewhat tentative. I have found no instance in the *Collected Sayings* where Lobpön Gomtsul is referred to Rinpoche Gompa (\*rin po che bsgoms pa\*). However, substituting Rinpoche for Lobpön might not be controversial as we move forward in time and, within the *Collected Sayings*, as evidenced by the critical edition in this thesis, confusion over the usage of *sgom* (used in *sgom tshul*), *bsgom* and *bsgoms* is rife. This does not, of course, account for the *pa* in place of *tshul*. The situation is perhaps clarified when looking at the following two colophons (see notes 1622 and 1623). It seems reasonable to assume these three colophons are saying the same thing. It is possible to translate the second of these as "A saying of the Lama, the Doctor of Lhaje [given to] the Meditator of Dakpo, Precious Zhang." However, we do see in Lama Zhang's (see note 1617) own *Collected Sayings* instances where Gomtsul is referred to as *daws po* (see Yamamoto, *Vision and Violence*, 84). Equating *slob dpon sgom tshul*, *daws po sgom pa*, and *rin po che bsgoms pa* in this way would therefore seem...
specifically indicate that the passage is a later writing down of an instruction attributed to Gampopa.\textsuperscript{1616} Yet this one has not been included in the xylograph. The reason for this is not obvious, but perhaps this might lead to interpreting the colophon more explicitly as: "This concludes [the teaching by] the Precious Zhang [on] 'The pith instruction of the lama, the yoga of the innate', [given] by the Lord, the Precious Doctor to the Precious Gomstul."\textsuperscript{1617} Indeed, while the text itself is on the familiar topic of the two armours, it does read as an extended commentary on certain points, following the structure of their presentation in Text 8.\textsuperscript{1618} That said, although the yoga of the innate is a topic within Lama Zhang's works, this text does not appear there.\textsuperscript{1619}

8. The next text appears to include five parts covered by the final colophon: "This is the instruction on the single sufficient path of mahāmudrā," although this is somewhat uncertain due to nos. 8.1 and 8.2 having the same colophon as no. 7 above.\textsuperscript{1620} In addition, the final three all start with some variant of "when practising …" (nyams su len pa'i dus la), again suggesting they may be one group. It is also possible, however,

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\textsuperscript{1616} For just one example see page 229.

\textsuperscript{1617} Lama Zhang (bla ma zhang, 1122-1193) was the student of Lobpön Gomtsul (see note 1525) and teacher, among others, of Yeshe Dorje (see note 1604). He was one of Tibetan Buddhism's more colourful characters. For a detailed study see Yamamoto, \textit{Vision and Violence}. For a summary of his career see Dan Martin, "Zhang Yudrakpa Tsordru Drakpa," Treasury of Lives, accessed April 23, 2020, http://treasuryoflives.org/biographies/view/Zhang-Yudrakpa-Tsordru-Drakpa/3182.

\textsuperscript{1618} For the Two Armours see note 151. A English translation of the presentation of the two armours in Text 8 (Nya, 1-8-5a - 6a) can be found in Ringu Tulku, \textit{Confusion Arises as Wisdom}, 209–12. For one small issue with this translation see note 1506.


\textsuperscript{1620} This text bears no resemblance to the popular text attributed to Gampopa called "The single sufficient path of Gampopa's mahāmudrā" (rje rgam po pa'i phyag rgya chen po lam gcig chod) that, although not in his own \textit{Collected Sayings}, is found in \textit{The Treasury of Precious Instructions} (gdams ngag mdzod). For further details see note 47.
that the final colophon includes no. 7. The five parts of the text cover: the qualities of the ordinary mind; the meditator, the object of meditation, the methods of meditation, and the goal of meditation; the distinction between meditation with characteristics and without characteristics; a brief song of mahāmudrā; and four parts of practice, each described in four points. The five parts of the text are:

8.1. No title: 7 pages (ff. 106a - 109b). The passage starts bdul bya skal ldan thams cad 'dren pa'i chos rje rin po che'i zhal nas/ and ends lta ba dang grub mtha' thams cad ma 'dus pa med pa'i don yin no//. The colophon reads: "A saying of the Lama, Doctor of Lhaje [i.e Gampopa], [given] to Gomstul of Dakpo [i.e Lobpön Gomtsul] and [then from him to] the Precious Zhang."1622

8.2. phyag rgya chen po cig char du 'jug pa'i gdam ngag: 1 page (ff. 109b -110a). The colophon reads: "The Precious One of Dakpo, the Doctor [gave this to] the Precious Gomstul [who then gave it to] the Precious Zhang."1623

8.3. No title: 5 pages (ff. 110a -112b). No colophon. The passage starts na mo g+hu ru// spyir snyams su len pa'i chos la and ends chos de rnams dang ldan pa cig dgos gsung ngo//.

8.4. No title: 1 page (ff. 112b). No colophon. The passage starts bla ma dam pa rnams la phyag 'tshal lo// tshe cig lus cig gi sangs rgyas 'dod pa'i rnal 'byor pas/

1621 The topics of no. 7 and no. 8.1 both appear in Text 8 (Nya). No. 7 corresponds to Text 8 (Nya, 1-8-5a - 6a), see note 1618. No. 8.1 corresponds to Text 8 (Nya, 1-8-13a - 14a), an English translation of which can be found in Ringu Tulku (Confusion Arises as Wisdom, 224–26) and is referred to in note 184. Both passages have their own correspondences with The Extraordinary Nectar of Speech in Section 1 (see page 54) and Section 2 (see page 63) respectively. These topics do, therefore, appear together in texts within the Collected Sayings.

1622 bla ma dwags po lha rjes'i gsung/ dwags po bsgoms pa zhang rin po che//. For issues in translating this colophon see note 1615.

1623 dwags po rin po che lha rjes rin po che bsgoms pa/ zhang rin po che//. For issues in translating this colophon see note 1615.
8.5. No title: 1 page (ff. 112b - 114b). The passage starts *bla ma dam pa rnams la phyag ’tshal lo/ /phyag brgya chen po nyams su len pa la/ and ends bar do’i gdamgs ngag kun ji ltar dgyes dgyes mdzod/ ces gsungs so//. The colophon reads: "This is the instruction on the single sufficient path of mahāmudrā. Mangalaṃ śubham."\(^{1624}\)

9. There then follows fifteen short instructions on the Six Dharmas of Nāropa. Not every instruction has its own colophon and hence the scope of some the colophons can be a little difficult to discern. It is possible the final colophon ("These are practical instructions, the oral instructions practiced by the Omniscient Precious Lord.") encompasses all fifteen:

9.1. *gtum mo bka’ rgya ma’i spyi chings*: 4 pages (ff. 114b - 116b). The colophon reads: "This concludes the general summary of the secret instructions [of] caṇḍālī gained from the teachings of Lobpön Samtenpa."\(^{1625}\)

9.2. *gtum mo drod kyi lde mig dmar khrid*: 1 page (ff. 116b - 117a). The colophon reads: "This concludes the key to the heat [of] caṇḍālī, practical instructions written down, from the teachings of Gönpo Garmi."\(^{1626}\)

9.3. *’od gsal dmigs kyi lde dmigs gi zhal gdams pa*: 1 page (ff. 117a - 117b). No colophon.

9.4. *’pho ba dus kyi lde mig zhal gyi gdams*: 1 page (ff. 117b - 118a). No colophon.

\(^{1624}\) *phyag rgya chen po lam chig chod kyi gdams ngag go/ maM g+ha laM/ shu b+haM//

\(^{1625}\) *rje btsun chen po’i gtum mo bka’ rgya ma’i spyi chings/ slob dpon bsam gam pa’i gsung las rnyed pa’o/ rdzogs s+hO//

\(^{1626}\) *mgon po gar mi’i gsung gtum mo drod kyi lde mig dmar khrid yi ger bkod pa rdzogs s+hO//*

9.6. *’pho ba ’ja’ tshon ma*: 2 pages (ff. 119a - 120a). The colophon reads: "Because a rainbow appeared in the sky, it is called *The Rainbow Transference*. This concludes the instructions of Lama Nāropa."\(^{1627}\)

9.7. *’chi ka ’od gsal gyi zhal gyi gdam pa*: 2 pages (ff. 120a - 121a). The colophon reads: "This concludes the oral instruction of the *bardo* of dying."\(^{1628}\)

9.8. *bar do bco lnga’i gdam*: 1 page (ff. 121a - 121b). The colophon reads: "This concludes the instructions on the fifteen bardos. These small extracts on the six doctrines of Nāropa in the teachings of Lama Gampopa, Lobpön Gompa and the Precious Ché Jé Karwa were sometimes added. Although related to them, they did not appear. They have been arranged as instruction in order according to the famous six doctrines. In this way, the yogin Demchok Dorjé has arranged these instructions called *The Precious Casket* according to how they were spoken by the Lamas. May it benefit beings! *shu bam.*"\(^{1629}\)

9.9. *grub thob rgyud pa’i gdam pa ngag*: 5 pages (ff. 121b - 124a). The colophon reads: "This concludes the pith instructions of tantric *siddhas*."\(^{1630}\)

9.10. *gzhi lam ’bras bu gsum gyi gtum mo’i yon tan*: 2 pages (ff. 124a - 125a). The colophon reads: "In this way, here concludes the qualities of the ground, path and fruit of *caṇḍāli*."\(^{1631}\)

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\(^{1627}\) nam kha’ la ’ja’ tshon ’ong bas/ *’pho ba ’ja’ tshon ma zhes bya’o/* bla ma na ro pa’i gdam pa rdzogs s+ho//

\(^{1628}\) *’chi ka ’od gsal gyi zhal gyi gdam pa rdzogs s+ho//

\(^{1629}\) bar do bco lnga’i gdam pa rdzogs s+ho// bla ma sgam po po pa dang/ slob dpon bsgom pa dang/ rin po che bye dkar ba’i gsung la chos drug gi ’phran ’di rnams skabs skabs su lhan thabs su gsung zhi ng ’dug go/ gong ’og gi ’brel yang mi sngan ngo/ chos drug du grags pa ’di la khrig chags su khrid du mdzad pa ltar yin no/ de ltar na rnal ’byor pa bde mchog rdo rje zhes bya bas khrid chos thugs sgrom rin po che’i phreng ba zhes bya ba/ bla ma’i gsung ji lta bar bzhin du bkok pa yin no/ ’gro ba rnams la phan thogs par gyur cig/ *shu bam//

\(^{1630}\) grub thob rgyud pa’i gdam pa ngag go/ rdzogs so//
9.11. No title: 1 page (ff. 125a - 125a). The passage starts **gtum mo'i dam tshig la/**.

The colophon reads: "This is the oral instruction of the Precious Lord. I+ti."1632

9.12. No title: 1 page (ff. 125a - 125b). No colophon. The passage starts **//bla ma rin po che la na mo// /gtum mo'i 'gtred ni ... and ends nub mo yang de ltar bsams bas mtshan cig gis bsrung bar 'gro//.**

9.13. No title: 1 page (ff. 125b - 126a). No colophon. The passage starts **'g+hu ru Da ki ni mo// rmi lam gyi 'byams bcu gnyis ni ... and ends /di yang rmi lam bzung ba dang/ sbyang ba'i man ngag go/ /sgyu mar byin gyis brlab ba dang/ de kho na nyid du bsgom ba mi dgos bas med gsungs/.*

9.14. No title: 2 pages (ff. 126a - 126b). The passage starts: **'g+hu ru Da ki ni mo// gong gi bcos lugs dang de la bogs 'don thabs ni//.** The colophon reads: "This concludes the Precious Lord's oral instruction."1633

9.15. No title: 1 page (ff. 126b - 126b). The passage starts: **bla ma dam pa rnams la na mA+o/ rmi lam la don bzhi ste//.** The colophon reads: "These are practical instructions, the oral instructions practiced by the Omniscient Precious Lord."1634

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10. The next two texts relate to the doctrine that came to be known as the "Four Dharmas of Gampopa" (dags po'i chos bzhi).1636 This doctrine was promoted by his student

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1631 **de ltar gzhi lam 'bras bu gsum gyi gtum mo'i yon tan rdzogs s+ho/**
1632 **rje rin po che'i zhal gdams so// I+ti//
1633 **rje rin po che'i zhal gdams rdzogs s+ho/**
1634 **rje rin po che thams cad mkhyen bas thugs nyams su bzhes ba zhal gdams dmar khrid do// I+Di//
1635 **BG Vol. 14, 1 - 181.**
Layagpa, the author of these texts. The first text, titled in Layagpa's own works as *mnyam med dwags po chos bzhir grags pa'i gzhung*, is presented as an oral instruction of Gampopa although is usually considered a work of Layagpa. The second work, titled in Layagpa 's own works as *mnyam med dwags po chos bzhir grags pa'i gzhung* gi 'grel pa snying po gsal ba'i rgyan is the extensive commentary by Layagpa on that instruction that still remains influential today. The two texts are:

10.1. *gnad kyi gzer bzhi’i mang ngag gces pa bsdus pa*. 14 pages (ff. 1b -8a). The colophon reads: "This concludes [the text] called *The Four Nails Among the Keypoints which Summarize [the Doctrine] Along with the Pith Instructions*, an oral instruction of the precious Gnyi ba, which was recorded in writing by the śākya-monk, Byang chub dngos grub."

10.2. *nges pa’i don gyi chos bzhis bstan pa’i sgo bsdu ba*. 167 pages (ff. 8a -91a). The colophon reads: "This concludes the stages of the lama's pith instructions called *The Summary explained through the definitive meaning of the four Dharmas*, and known as the *Precious Onament*, written by the śākya-monk, Changchub Ngödrup."

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1637 This doctrine appears a number of times in the *Collected Sayings*, for example in Text 8 (Nya, 1-8-3b - 5a), for which an English translation can be found in Ringu Tulku, *Confusion Arises as Wisdom*, 207–9.


1640 *gnad kyi gzer bzhis man ngag gi bcas pa bsdus pa zhes bya ba/ gnyi ba rin po che’i zhal gi gdam pa/ śākya’i dge slong byang chub dngos grub gyis yi ger bkod pa rdzogs s+ho//*. The translation is taken from Scheuermann, ‘When Sūtra Meets Tantra’, 230 fn. 1204.

1641 *nges pa’i don gyi chos bzhis bstan pa’i sgo sdu ba zhes bya ba bla ma’i man ngag gi rim pa/ rin po che’i rgyan zhes bya ba/ śākya’i dge slong byang chub dngos grub gyis mdzad pa rdzogs s+ho//*
Summary

Of the 431 pages, 285 pages (66%) can be attributed quite confidently to Layagpa and Yeshe Dorje.\textsuperscript{1642} A further 93 pages (22%) are: a hagiography, a treasure, and what could be described as a duplicate passage.\textsuperscript{1643} The remainder account for a little over 10% of the 431 pages. For these, it is more difficult, at this stage, to be definitive as to why they might have been excluded from the xylograph, as their colophons share many features with those in the xylograph. The presumption is that the creator of the xylograph was compiling what he considered to be Gampopa's \textit{Collected Sayings} from a broader collection of community texts as evidenced in the manuscript. Hence, it would be slightly inaccurate to consider the xylograph and manuscript as two recensions of precisely the same collection; rather, we ought to consider them as as two differently motivated works.

\textsuperscript{1642} These are nos. 2, 3 and 10.
\textsuperscript{1643} These are nos. 1, 5 and 6 respectively.
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¹⁶⁴⁴ See note 50. For the list of individual texts from the Collected Sayings cited in this thesis, see Appendix C1 (see pages 285-288).
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